



Yoga Vasistha Maharamayana

Excerpts from Book 6 (Part 2) On Liberation

Nirvāna Khanda Pūrvādha

Sage Vasishtha explains that true detachment is achieved only by the awakening of self knowledge (atman jnana). The result is an automatic cessation of all actions and their results. The person no longer identifies with the body or seeks enjoyment in worldly objects. It is only when this realization of ones identity with the Supreme Self (atman) remains firmly established that one attains supreme liberation (param nirvana).

Vasishtha also narrates his own experiences of samadhi. The sense of separate identity is lost in this state. He knows himself as one with pure consciousness (chidakasa). With the attainment of this knowledge everything else becomes known to him. He sees himself as existing everywhere and in all places and therefore he feels no need for movement, as he has nowhere to go to. Though devoid of the sense organs, he can see everything with his eye of wisdom (jnana netra) and he thus perceives that the innumerable universes of myriad names and forms exist within the pure consciousness as his own body.

As the discourse nears its end Rama's doubts and mental agitations are all gone. When Vasishta begins to discuss the ultimate state of bliss (nirvana) Rama and the others in the assembly listening are all lifted to the blissful plane of consciousness.

Rama, freed from the distressing thoughts that had been weighing upon his mind, is absorbed in samadhi and has no more questions to ask. As the great sage concludes his discourse, Rama exclaims in rapturous joy, "Ah! I have attained the most wonderful state of nirvana that is the end of the purpose of life! I am always in form (swarupa) but in the extremely peaceful myself there is nothing. There is nothing that is now covetable to me.

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The best and wisest of men say that the idea of anything in the world as something in reality is mere imagination, but the belief that all things are an empty nothing displaces the error of thought from the mind. Since all things are reduced to and return to nothing, this alone is the ever lasting something.

Know your memory of anything is only your imagination, and its forgetfulness alone is good for you. Therefore try to blot out all your former impressions from your mind as if they were never impressed on it.

Erase from your mind the memory of all you have felt or unfelt, and remain silent and secluded like a block after forgetting all things whatsoever.

ओम् तत् सत् *aum tat sat*



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Nirvāṇa Prakaraṇa Uttarārdha

Book 6 Part 2 Chapter 1

The Latter Treasury



The mind with its understanding, egoism and all its thoughts is full of the Divine Spirit in its diverse forms. Time and its motion and all sound, force and action, together with all modes of existence are only manifestations of Divine Essence.

Divine Spirit has the form of jelly-like mud showing all things, forms and colors, and the mind and all its functions also, upon its own mold of endless shapes and types beyond the comprehension of men.

Divine Essence forms the patterns, forms and shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens, all formed out of its own substance like on a mold of clay. So all things existent or nonexistent are the products and derivations of the formative mud and mold of the Divine Spirit.

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So long as the mind is busy with its thoughts, neither silence nor inactivity of a living body amounts to refraining from action. Only the unawareness of the meaning of the word action amounts to one's postponement from acts.

Freedom to choose either to do or not to do anything is meant to make one's action. Therefore, by avoiding your choice in the doing of an act you avoid it altogether. Otherwise there is no other means to avoid an agent's responsibility for his own acts.

Nobody is deemed to be the doer of an act who does not do it by his deliberate choice. Knowledge of the unreality of the world also leads to ignoring all action.

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There is no knowing whatever of the nature and actions of the quiescent spirit of Brahman. Its action is only the reasoning of its consciousness which evolves itself in the form of an infinite emptiness.

The learned well know the teaching of the Vedānta, that

“utter unconsciousness is liberation.” Hence no one is exempt from action as long as he lives with his conscious body.

When we can nourish the seed of bodiless consciousness by our great efforts, then we should be able to destroy bodiless consciousness using the same weapon, effort. In the same manner, we also can destroy the tree of the world with its roots and branches.

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Two senses of the word knowledge are apparent in the example of “a rope appearing as a snake.” Here the knowledge of the rope is certain, but that of the snake is a mistake or error. It is the same with a mirage presenting the appearance of water.

Therefore it is better to have no knowledge of these false appearances, whose knowledge tends to our misery only. Know the true reality alone and never think of the unreal appearance.

Thought confirming perceptions of the senses is the cause of sorrow for all living beings. Therefore it is better to root out the sense of what can be perceived from the mind and rely only upon knowledge of the underlying Universal Soul.

Leave aside the knowledge of parts and the sense of perceiving objects of the senses. Know the whole as one Infinite Soul in which you have your rest and nirvana.

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The Latter Treasury



The body is the field and scope of our actions and our egoism spreads itself over the world, but our unconsciousness and lack of ego tend to put away the world from us just as lack of force puts down a breeze.

Unconsciousness of body and mind renders the intelligent soul as dull as a stone. Therefore root out the world from your mind like a boar uproots a plant with its tusk.

Only in this way, can you get rid of the seed vessel of action in your mind. There is no other way to enjoy the lasting peace of your soul.

ओम् तत् सत् *auṃ tat sat*



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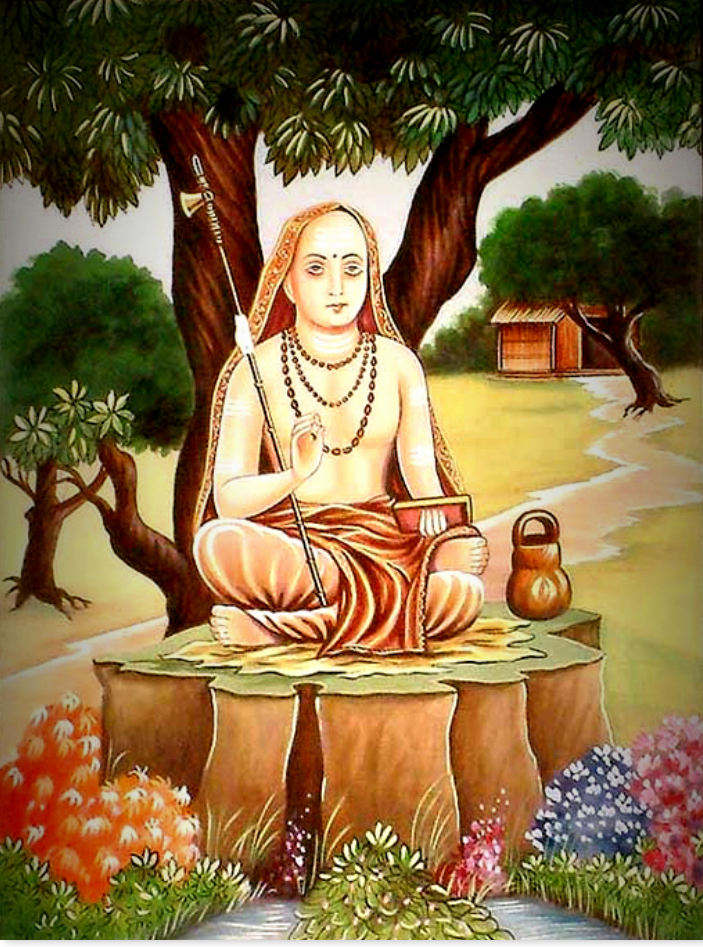
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After the germinating seed of action is removed from the mind, the wise man loses sight of all temporal objects in his full view of the holy light of God.

Holy saints never seek to have, or dare to avoid, or leave any employment of their own choice or will. Therefore they are said to be truly saintly souls and minds who are strangers to the preference or rejection of anything.

Wise men sit silently wherever they sit and live, their hearts and minds as vacant as the empty sky. They take what they get and do what is destined to them

as they are unconscious of doing them.

As sediments are swept away by the current of a stream, so saintly and meek minded men are moved to action by a power that is not their own. They act with their organs of action with as much unconcern as babies move their bodies in their half-sleep state.

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An action done without desire is an act of unconsciousness. They are not recognized as our actions and leave no trace in our minds.

An act which is not remembered, forgotten as if it buried in oblivion, is an act without a doer. This forgetfulness is equal to the abandonment of action.

He who pretends to have abandoned all action without abandoning them from his mind is said to be a hypocrite and is devoured by the monster of his hypocrisy.

They who have rooted out the prejudice of actions from their lives and taken themselves to the

rest and refuge of inaction are freed from the expectation of reward from whatever they do, and also from the fear of any evil for what they avoid to perform.

They who have eradicated the seeds of action with their roots and germs from the ground of their minds always have an undisturbed tranquility to rest upon which is attended with a serene delight.

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The reasoned abandonment of a thing is true renunciation. Whatever is done without intent is like a fried grain or seed that never sprouts or brings forth fruit.

An act done with will and physical effort becomes productive with the moisture of desire, but all other efforts of the body without the will are entirely fruitless to their actor.

After one has gotten rid of his action and freed himself from further desire, he becomes liberated for life, whether he may dwell at home or in the woods or live in poverty or affluence.

A contented soul is as solitary at home as in the midst of the most remote forest, but a discontented mind finds the solitary forest to be as thickly crowded with irritations as much as the disturbances in a family house.

ओम् तत् सत् *aum tat sat*



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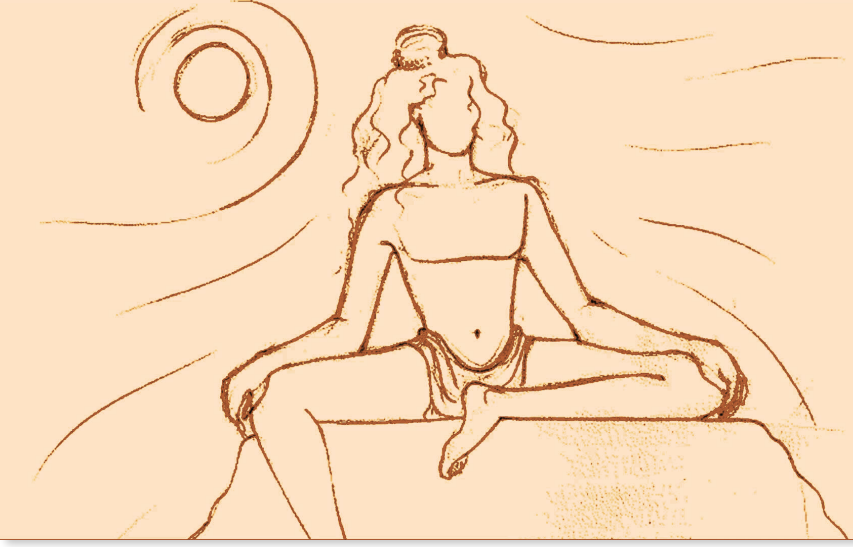
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One abandons the world through diminishing one's ego, like a lamp going out for lack of oil, and by knowing that all that can be perceived lies within the conscious soul.

Abandonment of the world is not giving up actions but renunciation

of the knowledge of the objective world. The subjective soul is without the reflection of the visible world, and the objective self is immortal and indestructible.

After the knowledge of the individual self and “this” and “that” and “mine” and “yours” becomes extinct like an extinguished lamp, there remains only the intelligent and subjective soul.

But he whose knowledge of himself and others, and of “mine” and “yours” and “his” and “theirs” has not yet abated in his subjectivity has no intelligence, tranquility, abandonment or extinction of himself.

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After extinction of one's egoism and selfishness, there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

The egoistic part of the soul being weakened by the power of true knowledge,

everything in the world wastes away and dwindles into insignificance. Though nothing is lost in reality, yet everything is buried with the extinction of the self.

The knowledge of ego is lost under that of the non-ego, without any delay or difficulty. It being so easy to effect, there is no need to resort to difficult methods to remove the ego.

The thoughts of ego and non-ego are only false conceptions of the mind. The mind being as empty as the clear sky, there is no solid foundation for this error.

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No error exists unless it moves upon the basis of ignorance. It grows upon misjudgment and vanishes in the light of reason and right judgment.

Know all existence to be only Consciousness which extends like an unreal emptiness. Therefore sit silently in the empty space of Consciousness in which all things are extinct as nothing.

Whenever the idea of ego occurs to the mind, it should immediately be put down by its negative idea of non-ego, that I am nothing.

Let the conviction of non-ego replace that of ego. Ego is a meaningless term, as untrue as empty air. Being fixed like an arrow in the bow-string of holy meditation, strive to hit the mark of Divine Essence.

Always know that your ideas of ego and you and I are as unreal as empty air. Being freed from the false idea of every other thing, quickly cross the delusive ocean of the world.

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How can a senseless and beastly man attain the highest state of divine perfection if he is unable to overcome his natural tendency towards egoism?

He who by his good understanding has been able to subjugate the six-fold beastly desires of his nature is capable of receiving knowledge of great truths, and not any other foolish man in human shape.

He who has weakened and overcome the inborn feelings of his mind becomes the receptacle of all virtue and knowledge. Such a person is called a man in its proper sense of the word.

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Try to dislodge the thoughts that arise in your mind like constant vibrations in the air by thinking that you are not the ego and that your ego has no foundation at all.

The man who has not overcome his ego and its accompaniments of covetousness, pride and delusion listens to these lectures in vain. They are useless to him.

The sense of egoism and the other which abides in you is nothing other than the stir of the Supreme Spirit which stirs alike in all like motion impels the winds.

The uncreated world which appears like an act of creation is inherent and apparent in the Supreme Soul. In spite of all its defects and frailty, it is fair by being situated in the Supreme Soul.

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Men may bear the strokes of weapons and suffer the pain of diseases, yet how is it that nobody can tolerate the thought of the extinction of his ego?

The word ego is the ever growing seed of the meaning of everything in the world. That egoism being rooted out of the mind, this world also is uprooted from it.

The meaningless word ego, like empty vapor or smoke, has the property of soiling the mirror of the soul, which resumes its brightness after removal of the mist.

The significance of the word I or ego is as force or fluctuation in the calm and quiet atmosphere. This force being still, the soul resumes its serenity like that of the unseen and imperceptible and one eternal and infinite air.

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We can get rid of the mirage of the world only through the force of unfailing reasoning and the total extinction of our egoistic feelings.

Only by our constant reflection upon our consciousness does it become possible for us to attain the great object of our ultimate end, the attainment of the perfection of our souls. Then we have nothing more to desire or grieve at, nor any fear of falling into error.

It is possible by your own endeavor, and without the help of any person or thing, to

attain your perfection. Therefore I see no better means for you than the thought of the extinction of your egoism.

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A conscious man who employs himself to inquire after truth, after controlling his nature and restraining his organs of sense from their objects, becomes successful at last.

But a man of perverted understanding who has no command over his own nature finds it as impossible to gain any good or better state, just as it is in vain to expect any oil from pressing sand.

A little instruction is as impressive on the pure mind as a drop of oil sticks to clean linen, but no education has

any effect on the hard heart of fools, just as the most brilliant pearl makes no impression on a dirty glass mirror.

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Book 6 Part 2 Chapter 5

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The passions in the heart set fire to the forest of our good qualities and boil with the waves of sorrow and grief. The dark ignorance of our minds envelops everything in the deepest gloom.

Hence our real happiness consists in control over our bodily organs, senses, and the passions and feelings of the heart and mind.

Happiness is not to be had from any object of sense.

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Book 6 Part 2 Chapter 5

The Latter Treasury



The greatest victory that may be won by the valor, magnanimity and fortitude of great men is to conquer the unconquerable organs of sense.

When a man is no longer thrown and carried about by the irresistible force of his sensual appetites, like a bit of insignificant straw, he is said to have attained the perfection and excellence of the gods of heaven.

I account men of well governed senses and great patience to be truly men. All other men of ungoverned minds are mere moving machines made of the flesh and bones that compose their bodies.

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Book 6 Part 2 Chapter 6

The Latter Treasury



The seed of the world is the “I” ego, the subjective self. The “you” or the objective world is derived from the subjective self or egoism. Such being the case, the visible

world with all its lands and seas, its mountains and rivers and gods also, is a huge tree growing out of the same original source of egoism.

In the end, know that one all pervading ignorance extends all over this tree of the world. Ignorance stretches from its roots in the nether worlds through all sides of the compass to its top in the heavens above. It is all an unreality appearing as real existence.

When egoism, which is the seed of this fallacy, is burnt up by the fire of non-egoism, the tree will no longer grow or give seed for future births in this imaginary world.

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The thought of “I” and “you” becomes the seed of the world. Therefore, the thought of non-ego and no you removes the idea of egoism and you, and this is the true and best knowledge of God.

Those who strive diligently to get rid of their desires altogether, according to the instructions of their spiritual teachers, truly become successful in obtaining the supreme state.

As the confectioner becomes skillful in his profession by learning and practicing of the art of confectionary, so the inquirer after truth becomes successful by constant application and by no other means.

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Book 6 Part 2 Chapter 8

The Latter Treasury



A thought long dwelt upon and brooded over in the mind comes to appear as really present before the sight of its creator.

In the same way, this world of forms is a visible representation of the thoughts of the mind. It is as an exquisite performance of the artist's mind from a prototype grafted in the soul.

It is the apparition of an unreality, present in appearance but absent in substance. It truly is the appearance of an unreality, by

whatever cause it may have come to appear.

It is like the various forms of ornaments made of the same gold substance. The vault of the world is as full of ever changing wonders as the changeful and wonderful thoughts of the mind. Therefore the cessation of thought causes the extinction of the world.

Hence it lies entirely within your power to have or leave the world as you may like. Either disregard your temporal enjoyments, if you seek your final liberation, or continue in your acts and rites in order to continue your repeated reincarnations through endless births and deaths.

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Rest in the intellect that remains after negation of your egoism. Remain in that calm and quiet state of the soul which results from your thinking in this manner.

You are settled in your form of intellect, both within and without everything, just as sweet water

remains in and out of a raining cloud.

There is nothing as “I” or “you.” All are forms of the one intellect connected with the intellect which is Brahman itself. There is nothing else endued with intelligence. The whole is one stupendous intelligence with which nothing can be compared.

The one Intelligence is the earth, heaven and nether world, together with their inhabitants of men, gods and demigods. It exhibits in itself the various states of their being and actions.

aum tat sat



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Know, that the world is an evolution of Divine Intelligence, and not as it appears to be: an inert mass distinct from that intelligence.

The reflection of hot sunbeams on water is not different from the cold water. In the same way, the reflection of the world in Divine Intelligence is not different from the substance of that Intelligence itself.

Therefore remain at rest without making any distinction between your knowledge of the world or its absence.

A picture drawn on the tablet of the painter's mind, and not painted on an outward canvas, is as false as a fairyland in empty air.

aum tat sat



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Whether you can understand anything or nothing regarding the mysterious nature of God, remain quite unconcerned about it. Rest your soul in that Supreme Spirit in which all intelligence and its absence are both alike.

The everlasting bliss of the uncreated God has no reason to create the world which cannot increase his bliss. Therefore, from

the improbability of God making a creation for no purpose whatsoever, know that all that exists is uncreated God himself.

aum tat sat



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Book 6 Part 2 Chapter 10

The Latter Treasury



What a great stain to the pure soul to neglect meditation on glorious God, before which our mind, egoism and understanding all vanish into insignificance.

As you look upon a pot or a piece of cloth as mere trifles, so you should consider your body as brittle as

glass and your mind, understanding and egoism as empty nothings.

The wise and learned divert their attention from all worldly things, and also from their internal powers of mind and understanding, to remain steadfast in their consciousness of the soul.

A wise man takes no notice of others' faults or merits, nor does he notice the happiness or misery of himself or anyone else. He knows full well that no one is the doer or sufferer of anything whatsoever.

auṃ tat sat



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Book 6 Part 2 Chapter 11

The Latter Treasury



The knowing soul is one with the Supreme Spirit. It is unconscious of pleasure or pain or the sense of its egoism. Melted down into Divine Essence, it resides as the fluidity of psychic fluid.

A wise man has no regard for any external intelligence, fortune, fame or prosperity. Having no desire or hope to rise or fear to fall, he sees none of these things before him, just as one in the gloom of night sees no object visible in broad daylight.

aum tat sat



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Book 6 Part 2 Chapter 12

The Latter Treasury



The whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like ripples on the surface of waters.

As moving sands appear like water and as distant smoke seems like gathering clouds to the deluded, so this world appears to them as a gross object of creation, a third thing beside Divine Spirit and mind.

Common understanding is ready to attribute choice, the predicates “I” and “you” and so forth to the original and prime Intellect, but none of these is separate from the Supreme One, just as fluid is no other than water itself.

aum tat sat



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The Latter Treasury



Know the words mind, egoism, understanding and such other words which signify the idea of knowledge proceed only from ignorance. They are soon removed by proper investigation.

Through conversation with the wise it is possible to remove one half of this ignorance.

By investigation into the śāstras, we can remove a quarter of it. Our belief in and reliance on the Supreme Spirit serves to put down the remaining quarter.

Having thus divided yourself into these fourfold duties, and by each destroyed the four parts of ignorance, at last you will find a nameless something which is the true reality itself.

(Vasishta on the Four Quarters to Attain Liberation from Ignorance)

aum tat sat



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The company of the holy, the study of scriptures, and one's own efforts tend to take away one's sins. This is done by each of these alone or all of these together, either by degrees or all at once.

Whatever remains after the total extinction of ignorance, whether as something or nothing at all, is said to be the transcendent and nameless or unspeakable something or nothing.

This truly is the real Brahman, the undestroyed, infinite and eternal one. Being only a manifestation of the insubstantial will, Brahman is also understood to be a nonexistent blank. By knowing the measureless, immeasurable and unerring Being, rely upon your own extinction in nirvāṇa and be free from all fear and sorrow.

aum tat sat



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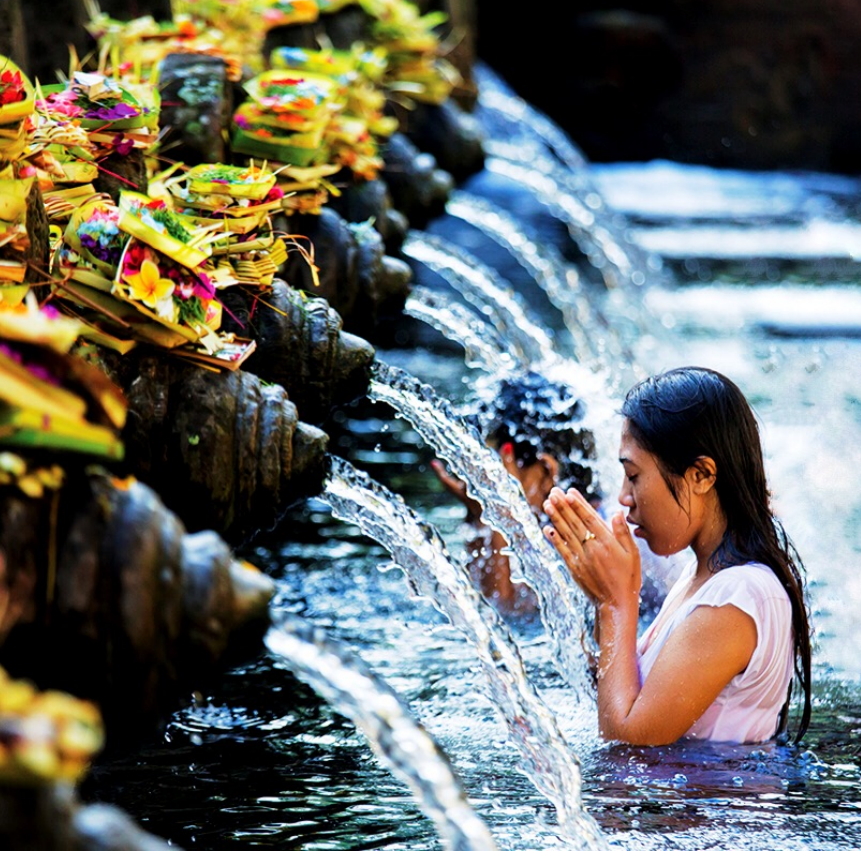
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Know the knowledge of your ego and that of the objective world are not two different things. They are one and the same thing, just as the wind and its breath, water and its fluidity, and fire and its heat.

The world is included under the sense of ego, and ego is contained in the heart of the world. These being productive of one another are

reciprocally the container and contained of each other.

He who erases the seed of his ego from his understanding by ignoring it altogether, has washed the picture of the world from his mind by the water of ignorance of it.

aum tat sat



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Book 6 Part 2 Chapter 15

The Latter Treasury



The tree of desire which produces the fruit of worldliness and is filled with the taste of all kinds of sweet and bitterness may be checked in its growth by means of the knowledge of one's lack of egoism.

By the habit of thinking one has no egoism, one comes to view both gold and stone and all sorts of rubbish in the same light. By being calm and quiet in all events, one never has any cause for sorrow at anything whatsoever.

aum tat sat



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The Latter Treasury



Know that life contains the mind and the mind contains the worlds within it, just as there are various kinds of trees with their various parts contained in the core of a small berry.

After a man is dead, his vital energies fly and unite with the ethereal air, like the waters of streams flow into the ocean.

Then the winds of heaven disperse his vital energies and the imaginary worlds of his lifetime which existed in the particles of his vital breath.

The ethereal airs are full with the vital energies of the dead which contain the minute particles of mind. These minds contain the various types of the worlds in them, just as sesame seeds contain oil inside.

aum tat sat



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The living soul is misled to think of its individuality as the ego by the density or dullness of its intellect. It supposes itself to be confined within a limited space of place and time and within the limited powers of action and understanding.

Being thus circumscribed by time and space, and endowed with substance and properties of action and the like, it assumes to itself an unreal form or body with the belief of it being a sober reality.

Just as in a dream of the mind one finds his physical features changed to another form, so the soul in its state of ignorance forgets its intellectual nature and becomes the same nature and form as it constantly thinks upon.

aum tat sat



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The living soul is conscious of its existence by itself. The mind's instinct to perceive things is devoid of consciousness, and not the breath of life or external air.

But being harassed by the frost of ignorance and confined to the objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

Being thus deluded by the illusion of the world, the soul sees duality instead of its unity. Being converted to the breathing of vital life, unity is lost to the sight of the soul which is hidden under it.

We remain confined to this world of ignorance as long we enjoy the idea of ego. But as soon we give up the idea of ego, we become free men.

Therefore, when you are able to know that there is no salvation and confinement in this world, and no existence or nonexistence, then and there you will be a truly free man.

aum tat sat



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The living soul (*jīva*), being possessed of egoism, sees its internal world through the openings of the organs of sense which seem to be lying without it. In the same manner, mountains look upon lakes issuing out of its caves as if they were outward things.

So when the living soul makes the mistake of seeing itself, it is like taking a bar of gold for

an ornament which is to be made of it.

Hence they who are acquainted with the soul and are liberated in their lifetime never think themselves as born or living or dying at anytime.

Those who are awakened to the sight of the soul are employed in the actions of life without looking at them.

aum tat sat



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The living soul is confined like a silkworm in the cell of its own making (***karma-koṣa***) by acts of its past life. The living soul resides with its egoism in the seed of its parents like fragrance in the honey cups of flowers.

Egoism residing in the seminal seed spreads its consciousness throughout the body from head to foot, like moonbeams scattered throughout the universe.

The soul stretches out the fluid of its intelligence through the openings of its organs of sense. This being carried to the sides through the medium of air, extends all over the three worlds like vapor and smoke cover the face of the sky.

aum tat sat



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The body is full of consciousness, both in its inner and outer parts, but the cave of the heart is where our desires and egoism are deeply seated.

The living soul is made up of only its desires. Desires soon come out from within the heart and appear on the outside in a person's outer conduct.

The error of egoism can never be suppressed by any means other than one being inattentive to himself and his awareness of the fullness of divine

presence in his calm and quiet soul.

Though dwelling on your present thoughts, yet you must rely upon your reflection of the empty Brahman by the speedy suppression of your egoism by degrees and your self-control.

They who know the soul manage themselves here without fostering their earthly thoughts. They remain like silent images of wood, without looking at or thinking of anything at all. He who has fewer earthly thoughts is said to be liberated in the world. Though living in it, he is as clear and free in his mind as the open air.

aum tat sat



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He who thinks on the various objects of the senses without knowing their unreality and the reality of the only One, and who does not endeavor for his liberation here, has no end of troubles in this life.

That man reigns as an emperor who is content with any kind of food and clothing and with any sort of bed anywhere, who with all his desires of the heart is indifferent to all the outward objects of desire, who with

his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life, who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state, and though stirred by anyone, he is not awakened from his slumber of nirvana in which his mind and its thoughts are all drowned and have become extinct.

aum tat sat



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The right knowledge of things removes the thought of egoism from the mind, and though a thing may be thought of in the mind, yet it takes no deep root in the heart, just as a burnt seed does not sprout in the ground.

The man who does his duties or not, but remains passionless and thoughtless and free from frailty, has

his rest in the soul and his *nirvāṇa* is always attendant upon him.

Those who are saintly remain calm and quiet through their control of the mind and by suppression of desires for enjoyments. But those who are weakened in their natures have a mind of evils in their hearts.

aum tat sat



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The Latter Treasury



To the learned and unerring, those who have gotten rid of the error of the world and rest in their everlasting tranquility, the world appears like a consumed and extinguished lamp.

To all common people, the world appears to be placed in the air by the will of God for the enjoyment of all.

auṃ tat sat



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The Latter Treasury



The knowledge of one's egoism is his bondage. Knowledge of his lack of ego is his emancipation.

Thus one's imprisonment and freedom from the confines of his body and the world being both under his control, why should he neglect freeing himself from his perpetual bondage?

Like seeing two moons in the sky or water in a mirage, we believe in the reality of our egoism which is altogether an unreality.

The disbelief in one's egoism removes the concept of "I" and

selfishness. It is possible to everyone to get rid of these mistaken ideas. So how is it that anyone should remain ignorant?

aum tat sat



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The Latter Treasury



Why do you maintain your egoism and remain confined in your body like a plum drowned in a cup of water, or like air confined in a pot?

Your relation to God is to be nothing else but like himself and to be one with him. Have the reciprocal knowledge of yourself in the likeness of God.

aum tat sat



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The Latter Treasury



As opening one's eyes presents what can be seen to sight, so waking consciousness introduces ego and the phenomenal world into the mind.

As closing one's eyes shuts out visible objects from

sight, so the closing of consciousness puts out the appearance of all sights and thoughts from your eyes and mind.

The sense that the external world exists, together with that of one's individual ego, is all unreal and empty. It is consciousness alone that shows everything in itself by the fluctuation of its mistaken wanderings, just as the motion of wind displays the varieties of clouds in empty air.

It is only Divine Consciousness which exhibits unreal phenomena as real in itself, without creating anything apart or separate from its own essence. It is similar to how clay or metal produces a pot or a jar out of itself, which is not distinct or separate from its substance.

aum tat sat



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It is only Divine Consciousness which exhibits unreal phenomena as real in itself, without creating anything apart or separate from its own essence.

It is similar to how clay or metal

produces a pot or a jar out of itself, which is not distinct or separate from its substance.

As sky is only an emptiness and wind is a mere fluctuation of air, and as waves are composed of nothing but water, so the world is nothing other than a phenomenon of consciousness.

The world exists undivided in the bas-relief of consciousness. The world has no existence separate from its substance of the conscious soul, which is as calm and clear as the empty air.

om tat sat om



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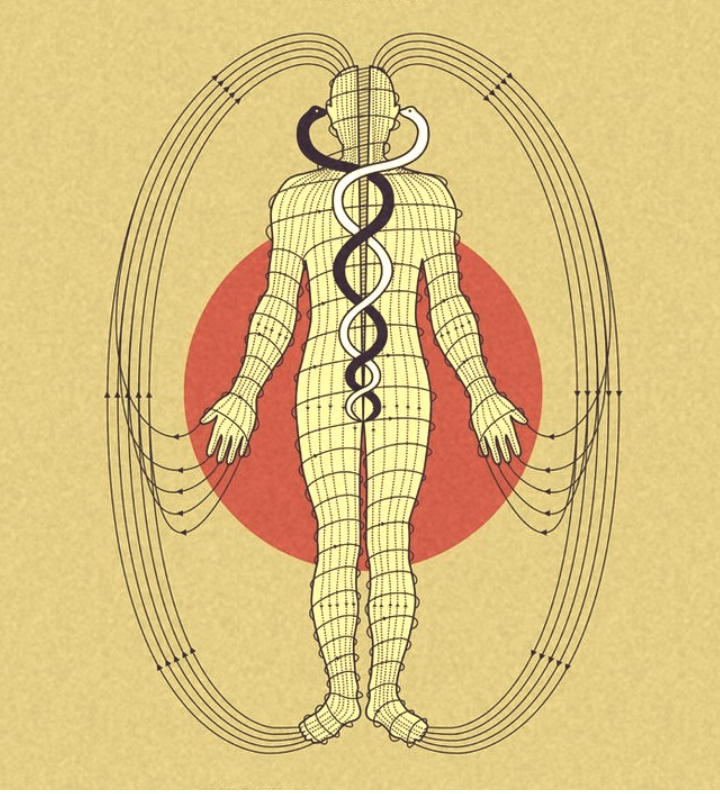
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The Latter Treasury



So all men are as happy or unhappy as they think themselves to be in their minds. They all abide in the same Universal Soul which is common to all. Yet everyone in his own mind believes himself to be of his own kind.

Therefore it is vain to regard anything or any intellectual being as a material substance, just as it is false to regard the imaginary hills of one's dream as being real rocks situated on earth.

By assigning egoism to one's self, one becomes subject to error and change. Lack of egoism places the soul in unchanging identity and tranquility.

As the meaning of bracelet is no different from the gold of which it is made, so the sense of your false egoism is no different than the tranquil soul.

om tat sat om



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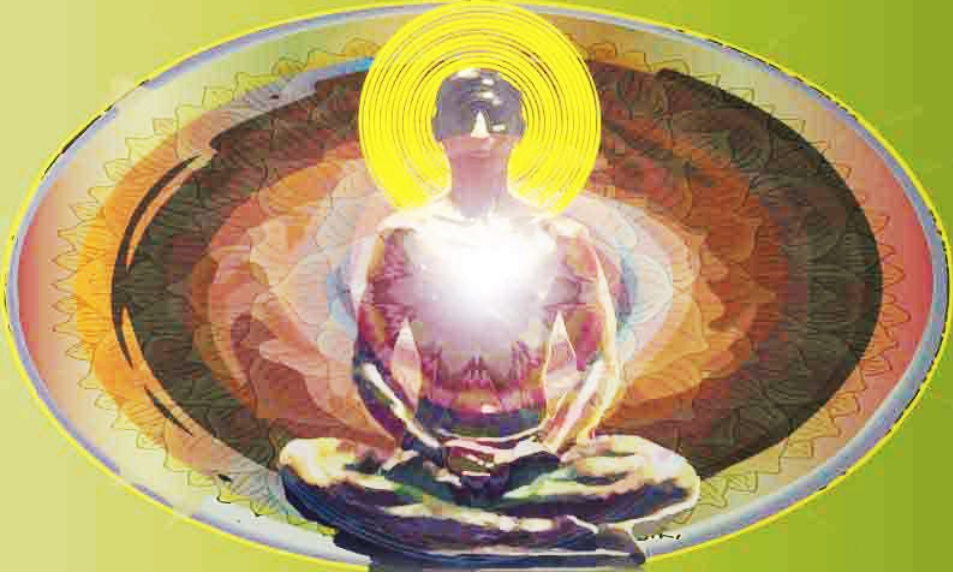
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The Latter Treasury



The tranquil sage, calm and sober minded like a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties. The quiet saint carries with him an empty and careless mind,

although it may be full of learning and wisdom.

The wise man manages himself like a mechanical figure or puppet, never moving of its own motion but moving as it is moved. Having no impulse of his own desire within him, he sits as quietly as an immobile doll.

The wise man who knows the soul is as quiet as a baby sleeping in a swinging cradle, moved without moving itself.

om tat sat om



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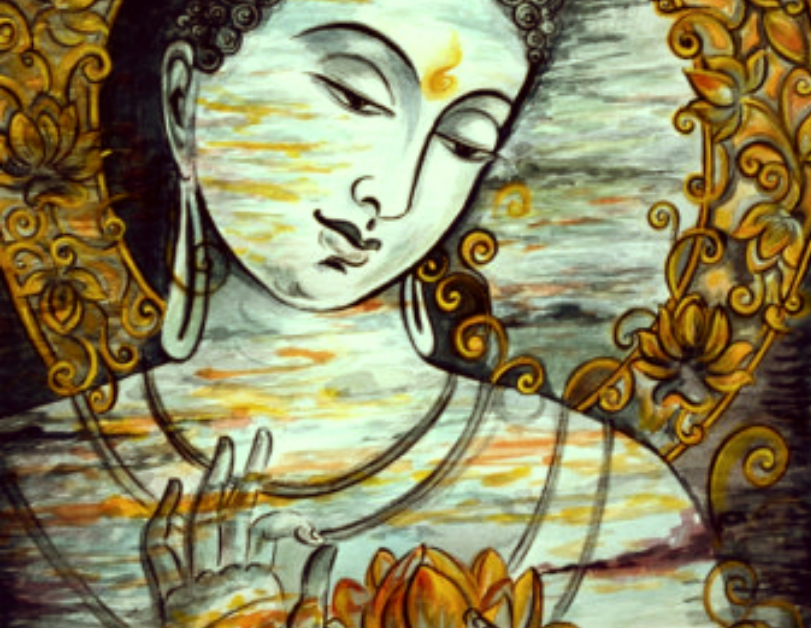
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The soul that is intent on the thought of the One only, calm and quiet as the infinite spirit of God, becomes unconscious of itself and all other things, together with all objects of desire and expectations of good or bliss.

He who is not the viewer himself, who does not have the view before him, and who is exempt from

the triple condition of subjective, objective and action, such a person can have no other object in his view that is concentrated on the vision of the invisible One.

Our sight of the world is our bondage. Our disregard of it is our perfect freedom.

om tat sat om



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The attributes of consciousness are entirely of an empty nature, having neither beginning nor end. Consciousness is neither produced nor destroyed with the production and destruction of the body.

Empty consciousness is the essential property of the immortal soul. This is the transcendent reality in nature, and may this super-excellent entity be your essence likewise.

If you are certain of this truth, you become as glorious as that essence because a person in deep meditation loses himself in the object on which he meditates.

om tat sat om



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The triple aspects of viewer, view, and viewing are the three properties of the one and same intellect. There is nothing other than the knowledge of this, as there is no thought unlike the act of its thinking.

When knowledge of the living soul is dissolved in the Supreme Soul, there remains nothing except the unity of the all pervading spirit.

Whether exposed to danger or difficulty, placed in prosperity or adversity, or subject to wealth or poverty,

you must preserve your even disposition while conscious of your joy and grief. Be joyfully free from the knowledge of your individual ego and remain as you are, calm by nature and not subject to any state.

Avoid joy or grief at every occurrence and give up your desire or disgust for anything in the world.

om tat sat om



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The restless craving that is inherent in one's consciousness is the embryonic seed of his reincarnation, just like the growth of plants. Therefore it is necessary to kill the seed by frying it in the fire of renunciation.

The learned say that detachment is performing an act, whether good or bad, without taking it to the mind. It is also said that detachment is the destruction of desire which loosens a man from all connection to an act. Therefore try by all means in your power to create in your mind a total unconcern for everyone and an indifference to all things whatsoever.

In whatever manner you think it possible, get rid of your craving desires, whether by theoretical or practical yoga or your human efforts. You must root every desire from your heart in order to secure your best welfare and perfect bliss.

om tat sat om



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The Latter Treasury



You must endeavor to the utmost of your human power to suppress some portion of your egoism in order to prevent the rise of selfish passions and desires within your heart.

There is no other way to cross the impassable expanse of the world except by the exercise of our human virtues, nor is there any other way of extinguishing our ardent desires except by the extinction of egoism.

om tat sat om



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Always remain looking inwardly by being freed from the feelings of passion and desire. Continue in the performance of your actions everywhere, but always reflect upon the quiet and spotless consciousness within yourself.

The mind which is clear like the open sky, full of knowledge and settled in the Divine Consciousness, always even, graceful and replete with joy, is said to be highly favored of heaven and expanded by Brahman.

Whether overtaken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree, in whatever place and in whatever state you are placed, bear your afflictions with a glad heart. Whether you weep or cry, or become a play of opposite circumstances, be joyful for both are meant for your good.

om tat sat om



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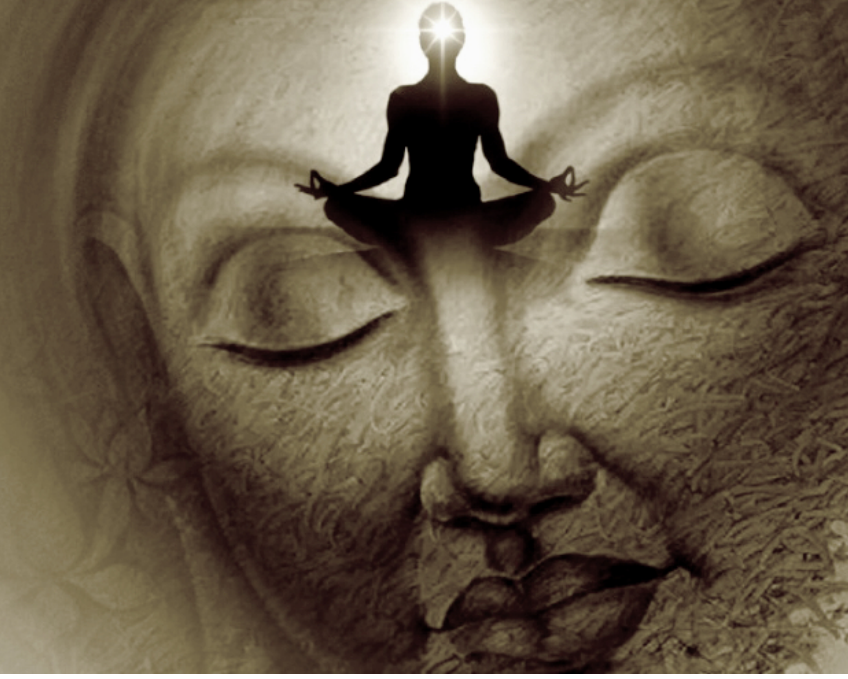
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Turn your eyes into your heart and be always joyous by communing with your soul. Then whatever you do with a liberal mind, you are not to answer for it as its agent.

By remaining fixed in the meditation of your soul and by having your eyes always turned within yourself, you shall be invulnerable even at the

strike of a thunderbolt of Indra.

He is said to be master of himself who is freed from the delusion of desire and lives retired in the cave of his consciousness, who is attached to his own soul and acts at his own will and has his delight in his very self.

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After your mind is cleansed from the stain of desire, you may continue to discharge or dispense with your duties by subduing your mind with knowledge and resting quietly in your pure consciousness.

Go on managing your outward affairs in your waking state as if your faculties were dormant in sleep. Neither desire to have anything nor let go of anything that presents itself to you.

If you are dormant when waking, by your inattention to all about you, so you are awake when sleeping by your trance in

the heart of the Supreme Soul. And when you are in the condition of the union of the two, you attain the state of perfect enlightenment.

Thus by your gradual practice of this habit of mental indifference, you reach that state of unity which has no beginning or end and is beyond all other things.

om tat sat om



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When the sight of the soul is turned inwards in sleep, it sees the world of its desires rising before its consciousness in their aerial forms. But soul's sight directed to the outside in its waking state sees the inner objects of desire presented in the gross forms of the outer world.

The mind, understanding and other faculties depend upon the consciousness of the soul. They are of the

same nature as the intellect, but being considered in their intimate relation with external objects, they are represented as grossly material.

The same intellect is spread over our consciousness of all internal and external feelings and perceptions. Therefore, it is vain to differentiate this one and undivided power by applying different names.

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You also are pure consciousness if you could only restrain your desires.

He who is certain of this truth, knows himself in reality. Whoever thinks himself as somebody under a certain name is far from knowing the truth.

Again, anyone remaining in his unreal body, but relying in his intellectuality, is sure to have his tranquility and liberation.

Man's exercise of his intellect improves the love of union with the original Intellect by removing ignorance.

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The knowledge that “I am Brahman” and this other is the world is a gross error proceeding from gross ignorance. But all untruth flies away before investigation, just as darkness vanishes before the advance of light.

The wise, with the perception and actions of his outward organs, is

simply devoid of inner desires. He does not think or feel about anything in his mind. He remains quite calm and composed in his outward appearance.

The *samādhi* of a wise man is like sound sleep unaffected by dream in which phenomena are buried within himself and he sees nothing but his self or soul.

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A true sage, though surrounded by the objects of wish, still lacks desire for any. He knows them all to be mere unrealities and false vanities.

Know, O intelligent, that all objects of desire in this world are as marvelous as those seen in our imagination, dream, and in the magic of jugglers.

Such also are all the objects of our vision, on which you can place no trust or reliance.

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Egoism is the greatest ignorance, an impassable barrier in the way of our ultimate extinction.

Egoism is the sure indicator of the ignorance of unwise people. No cool headed and knowing man is ever known to have a concept of “I” or a sense that he is the agent of doing anything.

The wise and knowing man, whether embodied or liberated, renounces the

impurity of his egotism and relies on the utter nothingness of himself, which is as pure and clear as the emptiness of heaven, free from trouble and anxiety.

om tat sat om



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The Latter Treasury



As the rolling waves of the sea are nothing other than its heaving water, so visible phenomena in the world are nothing other than the play of the spirit of Brahman in itself.

Ego rises of itself as an uncreated thing in the form of

consciousness in the all comprehensive intellect of God, just as waves rise and fall in the waters of the deep and have no difference in their nature.

By considering the fallacy of your individual ego consciousness, you will get rid of your error. Then you will exult in your knowledge of truth and be victorious over yourself. Do not despair, for you are wise enough to know the truth.

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The Latter Treasury

Whatever a man fancies in this life and desires to have in the next, he dies with the same and finds them in his future life.

But where there is no such fancy, desire or hope that is truly the state of everlasting bliss.



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The learned explain liberation as meditation upon God without any desire of the heart or duplicity in the mind. They say this is not possible without the assistance of spiritual knowledge.

Knowing full well the unreality of the world and the uncertainty of one's self, one's body, friends, family, wealth and possessions, whoever identifies himself with his intelligence and pure emptiness, truly finds his liberation in this and in no other state whatsoever.

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He who has devoted his whole soul to the contemplation of Consciousness and feels it stirring within himself, knows in his mind the vanity and unreality of all worldly things.

By habituating himself to this sort of meditation and seeing the outward objects in his perceptive soul, he sees the external world like an appearance in his dream.

All this is truly the form of Consciousness represented in

a different garb. Consciousness is more subtle than pure air, but collects and condenses itself as the solid world, then recognizes itself as such. The world is no other than the consolidated Consciousness, and there is nothing beside this anywhere.

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The Latter Treasury



When attachment to consciousness and adherence to intellectual thoughts are secured, there will be an end to seeing phenomena and there will be no more appearance of any fancy in the mind, or any desire or craving rising in the heart.

But he who has fallen into the error of taking phenomena as true, his sight of the unreal prevents him from seeing true reality. In the end he finds

that the phenomenal world is only a mirage, never faithful to anybody at any place.

He whose soul has risen to enlightenment finds the falsity of the world, but whoever happens to have any memory of the world in him comes to fall into the error of its reality again.

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The Latter Treasury



The souls of those who have known the true God are as full as the ocean with heavenly delight.

They remain as calm as the still air and as tranquil as the unmoving flame of a lamp. They continue to be quite at ease even if they are employed or unemployed in action.

As a minute atom makes a mountain, so the sage's heart becomes full when it is employed in business. Yet the cold-hearted detachment of the wise seer continues the same as ever before.

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As the opening of the eyes receives the sight of external appearance, the opening of the intellect's thought receives the false idea of the reality of the phenomenal world.

What appears on the outside to be quite distinct from the nature of the inner intellect cannot be a reality.

Consciousness is perceived by its conception of the idea of things, but when we consider the fallacy of its conceptions and its idea of the unreal as real, it appears as a delusion.

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The complete curtailment of desires is sure to be attended with liberation, just as the complete disappearance of frost and clouds from the sky leaves the empty vacuum to view.

The means of diminishing our desires is the knowledge of ego as Brahman himself. This knowledge leads to one's liberation, just as the study of science and association with the wise serve to convert ignorant men to discernment and knowledge.

In my belief there is no ego other than the one Supreme Ego. This belief is enough to

bring men to the right understanding of themselves and make their living souls quite calm, tranquil and dead to the sense of their personality and self-existence.

om tat sat om



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If a man will not gain his wisdom by his own efforts, by his own reasoning, and by the development of his understanding in the company of good men, then there is no other way to it.

If one tries to remove the false creations of his imagination by the prescribed remedies of the scriptures, he will succeed to change and correct himself.

All fancies and desires are checked by un-imagining them, and this un-imagining or lacking desire is the cause of liberation. Renouncing worldly enjoyment is the first step to liberation.

om tat sat om



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Seeing the endless particulars in the universe, remain free from all particularities such as I, myself, you, yourself, and the like. Think yourself to be in the sole and Supreme One and you shall have your liberation.

Knowledge of particulars serves only to bind you to them. Your ignorance of particulars lends only to your liberation.

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The yogi who remains in this detached tranquil state of Brahman, unaware of his own consciousness, is said to be the best of sages and saints.

Who becomes inactive and inert as a clod of earth, even while he is alive, who becomes unconscious of himself and the outer world and thinks of nothing, is said to be the best of sages and saints.

We lose sight of wished for objects by ceasing to wish for them. We get rid of our knowledge of ourselves and the world by our ceasing to think about them.

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There is no difference whatsoever between creator and creation, except the difference between air and its agitation, which are the one and same thing.

The thought of any difference is as false as the sight of one's death in his dream.

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The Latter Treasury



The Divine Soul is full of its innate will whereby it produces and destroys the world out of and into itself. This form of unity and duality is like the appearance and disappearance of an imaginary city.

As you have no distinct idea of the things expressed by the words sky and emptiness, so you must know that the words Brahman and creation bear no distinction from the Divine Spirit.

The great Consciousness or omniscience, which is the everlasting form of divine essence, has the knowledge of ego jointly eternal with itself, which men by ignorance assume to themselves.

om tat sat om



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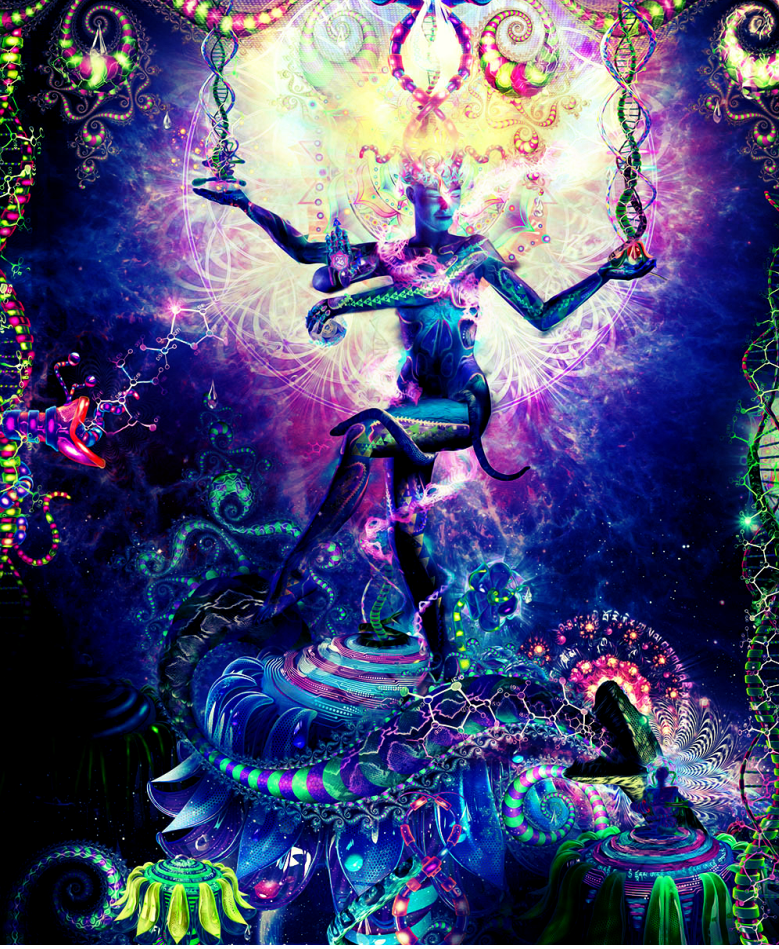
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The Latter Treasury



All things being of the form of Brahman remain in the same Brahman, just as all spaces remain in infinite space and all waves and billows rise and fall in the same sea.

Wherever you are placed and whenever you have time, attend but for a moment to the nature of the soul in your consciousness and you will perceive the true ego.

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The very many great creations and dissolutions of worlds, and the constant births and deaths of the living, all of which are continually going on in the course of the nature, are all the various forms of the one unvaried spirit whose breath, like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

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The sight and thought of visible appearances are like the visions and memories of objects in dream. This world is only an appearance to sight and a fantasy in the mind.

Phenomena and fancy have no place except in consciousness, beside which there is nothing to be had except only an unbounded emptiness.

The error of the world consists in the knower's knowledge of it. Ignorance (of the existence) of the

world is free from this error. The knowing or ignoring of it is dependent upon you because the thinking or unthinking of a thing is entirely within your power.

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The Latter Treasury



You may enjoy the various flavors offered to you. Take them to your mouth with a spoon without wishing for or taking a delight in their sweet taste.

You may see all sights that appear before you without desiring or delighting in them.

You can smell sweet perfumes and flowers that fall in your way without you seeking them. Take the scents only to breathe them

out, just as fragrant winds scatter flowers all around.

In this manner, if you enjoy the objects of sense with utter detachment, neither longing after nor indulging yourself in any, you shall have nothing to disturb your peace and content at anytime.

Whoever finds his taste for the poisonous pleasures of life increasing day by day casts his body and mind to be consumed in their burning flame and loses his endless bliss.

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The Latter Treasury



Lack of desire in the heart is said to be the dull unconsciousness of the soul, called *samādhī* by dispassionate sages. There is no other better lesson to secure peace of mind than contentment without any desire.

The feelings of the heart and mind are only desire. Desire moves mankind to practice austerities and penances according to the scriptures.

Whenever a man allows his desire to rise in any manner in his heart, he scatters a handful of the seeds of affliction to sprout forth in the fair ground of his mind.

To the extent one's craving is lessened by his reason, the pain of his covetous thoughts cease to harm them.

The more a man holds fond desires in his mind, the more they boil and rage and wave in his breast.

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The world is the field of our desires and the harmful source of only our misery. The extinction of desires is called *nirvāṇa*. Therefore never be tempted by the delusion of desire which leads to your utter destruction.

Of what use are scriptures' dictates or teachers' precepts if we fail to understand that our *samādhi*, our final rest, consists in the extinction of our passing desires?

He who finds it difficult to check the desires in his

mind will find it hopeless to derive any good from his teachers' instructions or scriptures' teachings.

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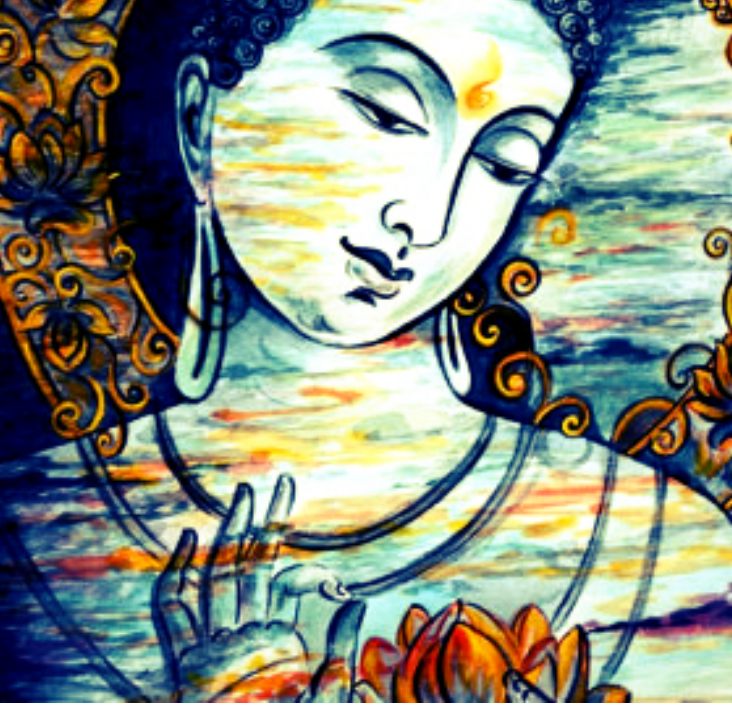
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If one is serious about acquiring self-knowledge, he may learn to lessen his cravings and through lack of sensory perception be led to acquire his spiritual knowledge.

Extinction of wish is the eradication of anguish, and this is the bliss of *nirvāṇa*. Therefore try to reduce your desires, and thereby to cut off your bondage. This will not be difficult for you if you only try.

The evils of death and old age and the weeds of continued sorrows are the produce of the secret seed of desire, which is to be burnt speedily by the fires of equanimity and detachment.

Wherever there is renunciation, you find liberation from bondage.

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Wherever there is craving, there is bondage in this world. All our acts of merit or demerit and all our distresses and diseases are the unchanging companions of our worldly wishes.

Deprived of its activity and the indifferent saint free from its bondage, desire is made to weep and wail like a man robbed.

To the extent a man's desire is decreased in his heart, his prosperity increases leading him onward towards his liberation.

A foolish man, ignorant of himself and fostering fond desire for

anything, is watering the roots of the poisonous tree of this world only to bring his death by its harmful fruits.

The tree of desire grows in the human heart and yields the two seeds of happiness and misery. But the latter, fanned by the breeze of sin, bursts into a flame that burns the other, together with it its possessor.

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As wisdom rises on one side, so desires set down on the other side. They cannot combine or dwell together. It is impossible for desire and wisdom to reside together in the mind, just as there is no possibility of light and darkness meeting at the same place.

A wise man does not need any exhortation or prohibition for any act because his heart remains quite cool to all desires.

There is nobody to tell him anything to any purpose.

This is the character of a wise man. His desires are imperceptible in his heart. While he is full of joy in himself, he is unconcerned to all others about him.

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The Latter Treasury



The world is one with Brahman when we think of ourselves as emptiness in the vacuum of Brahman, quiet as the tranquility of the Divine Spirit, thinking everything rests in the spacious mind of God.

In this manner all consciousness is lost in unconsciousness and the knowledge of the world is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the divine unity.

om tat sat om



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The Latter Treasury



Know time and the universe,
with all the worlds contained in
it together with the ego and
you and all others, to be the
one and very unity, which is the
calm and quiet vacuum of the
great Consciousness, the
unborn and soul of God
without decay.

Therefore be not subject to
passions or affections which do
not appertain to the nature of
God.

om tat sat om



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The Latter Treasury



He who knows the unity of the soul of the universe is free from the thought of a duality in every state of his life and wherever he may be situated.

Who has a great soul and views the world and everything in it as a mere emptiness and nothing in reality, how can he have any desire for unspiritual and sensible objects?

He who is indifferent and unconcerned with the endless

particulars of the world, who views the existent and nonexistent in the same light, is truly a great soul and beyond all praise.

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The Latter Treasury



Our nirvāṇa extinction is said to be the cessation of our mental actions, like extinguishing a burning flame. Nirvāṇa is assimilation into the quiescent spirit of God and continuation in the mental tranquility of a holy saint.

Again, he is called the liberated who finds no delight either in ideas or phenomena, but remains quiet and aloof from everything that is an intangible emptiness.

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The Latter Treasury



The real entity of your soul will become truly blessed in itself when you get the mind freed from all its objects everywhere and always, and by doing every work in the name of God.

All that we call ourselves or yourselves or any other, what we name as space, time and

sky, mountains and the like, all these together with all actions are supported and full of the power and spirit of God.

What we see with our eyes and the thoughts of the mind, the world and its three times, and all our diseases, death and decay are phenomena appearing in the emptiness of Divine Consciousness.

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The Latter Treasury



Consciousness is stretched over all our thoughts about this imaginary world, just as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

As scenes seen in a dream seem pleasant in memory upon awakening, so the wise sage sees worldly sights and his egoism also in the same light of a dream.

It is only by the practice of yoga meditation that the impressions of the world are so erased from the mind as not to leave any trace behind, save that of an infinite and still emptiness.

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The Latter Treasury



Attainment of godliness or full perfection in life means day by day leaving every object of desire, living the entire day with perfect composure with one's self.

To attain such a state of perfection, do away with all distinctions and differentiations and

remain in perfect union and harmony with all and everything.

The learned say that this state of mind is the assimilation and approximation of the nature of God, who is ever pure and the one and same in all from eternity to eternity.

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Book 6 Part 2 Chapter 45

The Latter Treasury



A learned man, though he may employ all his knowledge, does not prosper in his meditation because his various desires divide him within, though he was made as the whole and undivided image of his maker.

But the soul freed from desires of itself comes to possess endless bliss by being dissolved in the Source through meditation, as if wingless mountains were fixed upon the earth.

As the soul becomes conscious of holy light in itself, it loses the sense of its meditation and is wholly lost in that light, just as a drop of clarified butter offered in sacred oblation is burnt away in the sacrificial fire.

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Book 6 Part 2 Chapter 46

The Latter Treasury



The mind immersed in deep meditation has a cool aversion to all sensible objects and feels an utter detachment to all worldly affairs. Then it is said to be in samādhi.

It is a settled distaste for the objects of sense that constitutes the core and essence of meditation. The maturity of this habit makes a man as firm as a diamond.

Therefore a distaste for worldly enjoyments is the germ of meditation, while

the taste for such pleasures binds a man tightly to the world.

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Book 6 Part 2 Chapter 46

The Latter Treasury



He who has known the one that is to be known sees in his heart all things as nothing. All magnitudes shrink into minuteness and the whole fullness appears like an emptiness to him.

The knower of God no longer has knowledge of himself or the world. All space and time and existence appear as nonexistent before him.

The seer who has seen the glory of God is situated in the region of light. Like a lighted lamp, he dispels his inner darkness and all his outward fears, hatreds and affections.

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The Latter Treasury



The messenger sent by the Divine Spirit is known by the name of wise discrimination (viveka, wisdom). It shines as coolly in the cave of the human heart as moonlight does in a clear sky.

Wise discrimination awakens and instructs the brutish and lustful soul to wisdom and saves the unwise soul from the turbulent ocean of this world.

The Vedas and Vedic scriptures call this enlightening and intellectual spirit residing in the human heart the adorable cosmic sound of Om.

This Holy Spirit is propitiated daily by men and the naaga tribe, and by gods and demigods, by their prayers and oblations, by their austerities and almsgivings, and by their sacrificial rites and recitals of the scriptures.

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The Latter Treasury



The reduction of our desires lessens our attachment to the world. Desire is a great demon which must be destroyed by the wise man.

As the madness of men is increased by their habitual ravings, so the constant practice of abstinence diminishes his giddy insanity.

As the passing or subtle human body is mistaken as physical in thought, so it is taken in a spiritual sense by the learned because of their understanding.

The passing or subtle body, having taken the form of the

living soul, is capable of being converted into the state of Brahman by the intense nurture of its understanding.

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The Latter Treasury



No one who is not practiced sitting in steadfast meditation can attain the station of a detached sage whose mind is tranquil by its lack of desire and has obtained its enclosure within itself.

The mind can never derive that perfect peace and tranquility,

whether from the study of śāstras, or attending on holy lectures and sermons, or by practice of austerities and self-control, as it does by its distaste for all external objects and enjoyments.

The mind, like a bundle of hay, is burnt away by the fire of renouncing all worldly objects. This fire is lit by the breath of abandonment of all things, and fanned by the belief that all prosperity is followed by adversity.

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The Latter Treasury



All living beings, when they are devoid of their desires, are of the same nature with their spiritual source. Desire makes the different states and causes them to fly about like the dry leaves, rustling in the air like hollow reeds.

Therefore you must not remain like the ignorant, but rise above them by raising your mind to wisdom. This is to be done by calling the manly powers to your aid, then overcoming your dullness to suppress the whole band of your rising desires, and next breaking the strong chains and prison-house of this world

to devote your attention to your improvement in spiritual knowledge.

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The Latter Treasury



Only they who are well acquainted with the meanings of Vedic words and those keen observers who have ceased to look upon phenomena can comprehend the Supreme Soul, and not others.

It is impossible for those who have light minds buried in the depth of egoism to ever to come to the sight of that light of the Self.

The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as members of this embodied spirit.

om tat sat om



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The Latter Treasury



The destruction of a man in his death is nothing more than the bliss of his repose in sleep. The resurrection of his soul in this world is also a renewal of his bliss.

If there is any fear or pain in sin, it is equally so both in this life and the

next. Therefore, the life and death of the righteous are equally blissful.

Those who look on and salute their lives and deaths with equal indifference are men who have an unbroken tranquility of their minds. They are known as men of cool inner being.

oṃ tat sat oṃ



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The Latter Treasury



As conscience becomes clear and bright after its impurity is cleansed and wiped from it, so shines the pure soul which they call the liberated and free.

Upon the utter absence of our consciousness, there follows a total disappearance of our knowledge of phenomena. Then our intellect rises without a vestige of phenomena in it and without its knowledge of the world's existence.

He who knows God becomes unified with the divine nature, which is neither thinkable nor of the nature of

the thinking principle or intellect, or any thing thought of by the intellect. Being absorbed in meditation, he remains quite indifferent to all worldly pursuits.

om tat sat om



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Book 6 Part 2 Chapter 55

The Latter Treasury



Wherever there is
Consciousness, there is also
creation. Consciousness
resides alike in void and in
fullness. All things are full of
Consciousness, and there is
nothing whatsoever in
existence beside this universal
Consciousness.

Just like all created things
appear in their imaginary
forms in our dream, so the
empty Consciousness alone
appears in various forms of
existence in our waking
dreams.

om tat sat om



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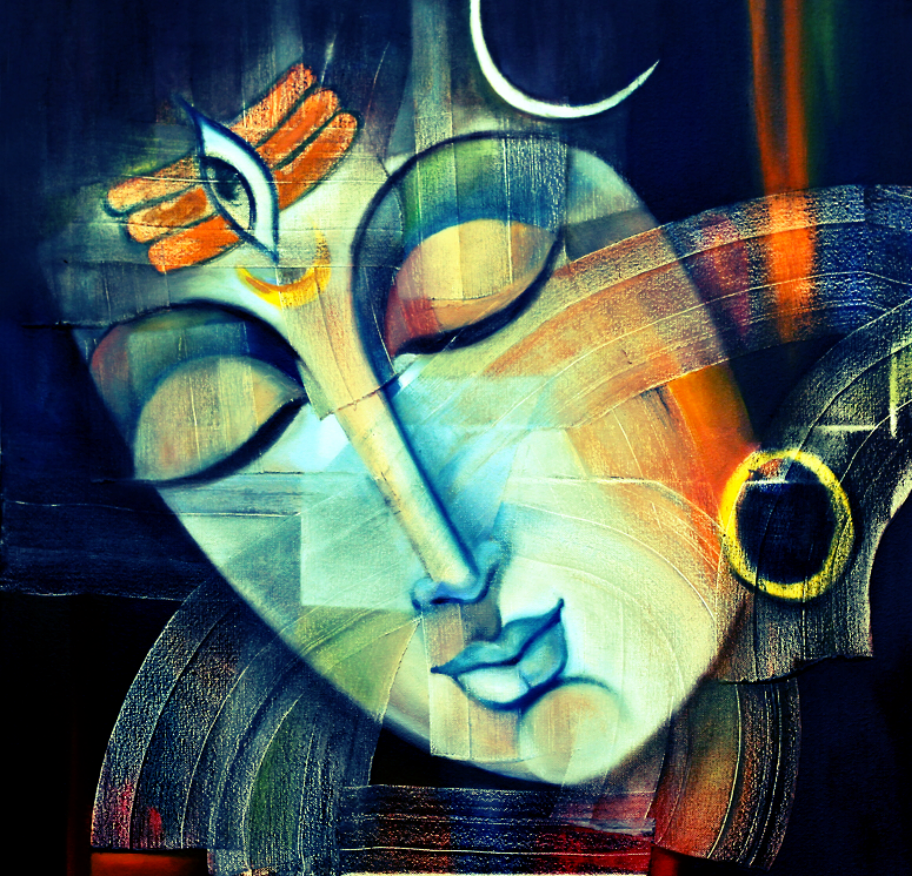
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Book 6 Part 2 Chapter 56

The Latter Treasury



It's not that the world exists in Brahman or he in this. Brahman is the uncreated and endless all himself. Brahman is whatever bears a name or is thought of in our understanding.

It is of the form of pure light, which is also named the world.

This light shines within the sphere of infinite intellect beyond the limit of our finite intelligence. It

manifests itself in the form of the world, which is as formless and as unknown to us as anything in our dreamless sleep.

Brahman is nothing other than himself. All else is only his reflection. His light is the light of the world, and shows us all things like sunlight.

It is by that light that these thousands of worlds appear to view. It is by that light that we have understanding of heat in the moon and of cold in the sun.

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The Latter Treasury



Our prejudice in favor of an old false belief in the personality of the body makes us miss the ease of relying upon the spiritual body, and thus we have fallen into the deep darkness of delusion.

Whatever we are habituated to think in our minds, the same grows and takes deep root in the heart under the moistening influence of the intellectual soul. The mind becomes of that nature, like the force of early habit forms a youth.

There is nothing likely to be brought about by the lessons of the best scriptures or the dictates of right reason unless they are applied and constantly practiced.

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Book 6 Part 2 Chapter 67

The Latter Treasury



Habit produces an enjoyment in the tastes of particular articles of food. Some have a taste for what is sour and pungent, while others indulge in what is sweet and tasty.

A stranger becomes friendly by his continued stay in one's company, and so is a friend

alienated by his living in an alien and distant land.

Our spiritual body, perfectly pure, aerial, and full of intelligence, is converted to and mistaken for the gross material body by our constantly thinking of our materiality.

The impression of being a material body will fly away like a bird flies off in the air as soon as you come to know yourself to be a spiritual and intellectual soul, but it is the habit of thinking yourself as such that makes you really so.

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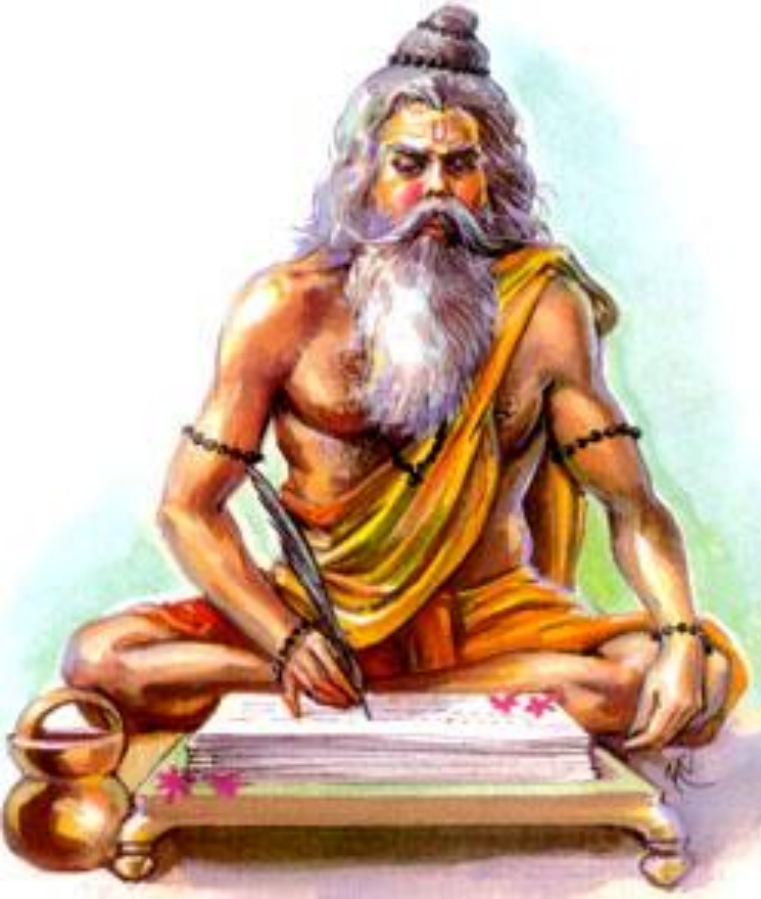
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Book 6 Part 2 Chapter 67

The Latter Treasury



All these bodies of created beings are only forms of Brahman considered in their primordial and spiritual and natural natures. The mind gives them the imaginary shapes of materiality in its fabricated dominion of the visible world.

The spiritual form is the true essence of all things. All that is perceptible to the senses is mere fabrication of the original inventive mind.

The prime creation was in the abstract and imperceptible to the senses. It was perceptible

to the mind in the form of the ideals which the ignorant converted to phenomena.

A yogi, like knowing minds, sees all things in the abstract and in a general view. But the ignorant who are deprived of the power of abstraction and generalization fall into the errors of concrete particulars and deceptive phenomena.

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The Latter Treasury



The body is an aerial nothing appearing as a substantial something because of our desire. It disappears with the removal of our desire for it, like a dream vanishing from the sight of a waking man.

The aerial body appears as real like

any other image in our dream. Nothing remains of it when we know its unreal nature and the vanity of our desires.

When we are awake in samadhi, we also have no consciousness of either our spiritual or physical bodies.

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The Latter Treasury



In the understanding of the ignorant, the world appears separate from the spirit. But to the intellectual soul, the emptiness of the intellect is known to be situated in the

Divine Spirit. Therefore there is no distinction of unity and duality to the knowing mind.

The living soul is tossed about like a wave in the ocean of the world. It runs the course of repeated births and deaths until it comes to know the nature of the Supreme Spirit, when it becomes as immortal and perfect as the eternal soul and the same with it.

By this knowledge of the Universal Soul, the human soul attains its perfect tranquility. It no longer sees itself as a fluctuating wave in the ocean of the world, but sees itself and everything else to be as calm and quiet as the eternal and infinite spirit of God.

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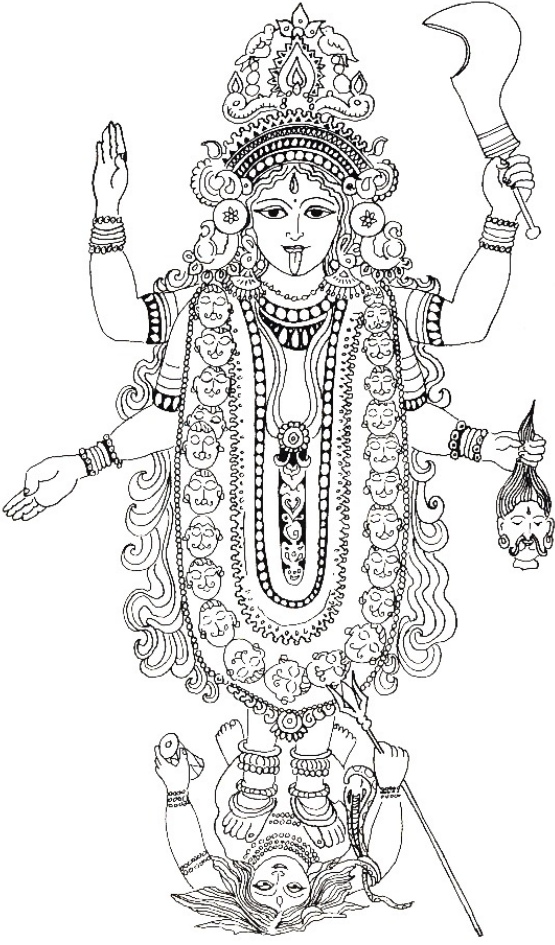
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Nirvāṇa Prakaraṇa Uttarārḍha

Book 6 Part 2 Chapter 82

The Latter Treasury



The vacuum of consciousness is called both Shiva and Bhairava. It is this intellectual power that is called Kali and its consorting mind.

As wind is one with its vibratory energy, and fire is identical with its heat, so consciousness is identical with its vibratory energy. As wind is invisible even in its act of vibratory motion, and heat is unseen even in its act of burning, so consciousness is imperceptible in spite of its acting. Therefore consciousness is called Shiva, the calm and quiet.

It is because of the wonderful power of Shiva's vibration that he is known to us, and without which we could have no knowledge of his existence. Know this Shiva is the all powerful Brahman, who is otherwise a motionless being, unknowable even by the learned. His vibration is the power of his will which has spread out this visible appearance, just as the will of an embodied, living man builds a city according to his thought.

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The Latter Treasury



Now among the scattered seeds of souls, there are some that grow mature and put forth in the forms of gods. Others are of a bright appearance and become intelligences and saints.

Those that are half mature become human beings and naaga races. Still others are put forth in the forms of

insects, worms and vegetables.

Those seeds which are bloated and choked and become fruitless at the end, these produce the wicked pisachas, which are bodiless bodies of empty and aerial forms.

It is not that Virinchi or Brahma made them so of his own accord or will. They became so according to the desire which they created in themselves in their prior existence.

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The Latter Treasury



Reading this Vasishta Maharamayana is sure to produce the knowledge of self-liberation in its reader, even during his lifetime in this world.

The man whose mind is addicted to worldly desires and thinks its vanities are his real good leads a life of misery like those of insects and worms. He is unfit to be born as a human being in spite of all his knowledge of this world and all his holy devotion.

The liberated man, while he lives, considers the enjoyments of his life to be

no enjoyment at all. But the ignorant person only values his temporary enjoyments instead of his everlasting bliss.

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The Latter Treasury



Liberation is the cold detachment of the mind and our bondage consists in the passions of our minds and hearts. Yet the human race is quite opposed to cold detachment and, in their foolishness, men diligently pursue only temporal welfare, much to the astonishment of the wise.

Here all men are subject to their senses and addicted to the increase of wealth and family, all to the injury of each another. Yet it is possible for them to be happy

and wise, if they will only reflect well upon the true meaning of spiritual scriptures.

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Book 6 Part 2 Chapter 95

The Latter Treasury



I am imperishable
consciousness and
nothing that is
perishable. Therefore the
wailing of a man and his
friends at the point of
death appears as a
ridiculous comedy to the
wise.

That I am my inner
intelligence and not the
outer body or its
sensations, is a belief that
serves as an cure against
the poison of all grief and
sorrows.

That I am empty
consciousness without any annihilation and that the world is full of
intelligence, is a sober truth which can never admit any doubt.

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The Latter Treasury

The self-conscious soul that is liberated in the living state does not have to return to earth after death. But consciousness which is not purified by divine knowledge cannot be freed from its reincarnation.

Those who deny the existence of consciousness are doomed to the gross ignorance of stones for this disbelief.

As the knowledge of sensible objects keeps the mind in utter darkness, so

the death of such persons is calculated as their final bliss because they no longer have to feel or see the visible world anymore.

Men of pure understandings who have lost the sense of their corporeality are never to be reborn on earth anymore. But those of dull understandings become like gross physical bodies immersed in impenetrable darkness.

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The Latter Treasury



As we pass our time in the world thinking of ourselves - our egoism and mine, and of this and that - so it goes on with every creature having its selfish thoughts and cares for its own kind.

The lives of filthy worms are spent like ours in their struggle and anxious care for food and provisions, at all places and all times for the duration of their lives in the world.

Plants and trees are somewhat more awakened in their state of existence than mineral productions, which continue dead and dormant forever. But worms and insects are as awakened from their dormancy as men in order to remain restless forever. Their lives are as miserable as ours upon this earth of sin and pain. Their deaths are as desirable as ours in order to set us free from misery after a short-lived pain.

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The Latter Treasury



This empty consciousness is the same as what is called Brahman. Some call it knowledge and others an empty vacuum.

Some call it the spirit, and others use the term embodied spirit (*puruṣa*). Others call it the empty Intellect, and Shaivites give it the names of Śiva and the soul.

Sometimes it is called only the Intellect,

which makes no difference between it and other attributes. The Supreme Soul is ever the same in itself regardless of the name expressed by the ignorance of men.

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The Latter Treasury



If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing. The death or destruction of a decayed body for a sound one is considered a change for better.

If death conveys the meaning of the

ultimate dissolution of a person, it is desirable even in that sense because our pains cease altogether. Or if death is used to mean one's rebirth in a new body and life, then it must be a cause of great rejoicing.

If death is dreaded for fear of the punishment awaiting vicious deeds, then this is no different from life where we suffer penalties for our guilt here. Therefore refrain from doing evil for your safety and happiness in both worlds.

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The Latter Treasury



Remain firm with your conscious souls. Eat and drink and act your part with detachment. For being situated in the midst of emptiness, you can have nothing to ask or wish for.

Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances, live content with what is got without fear, and know this to be the holiest state.

Regardless of the intervening evils that overtake us in every place and time, the holy sage conducts himself with equanimity throughout the tumults of life, like a sleeping man.

The holy sage is neither sorry at his death nor glad of his life and longevity. He neither likes nor hates anything, nor does he desire anything whatever.

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The Latter Treasury



They are the best of men who hide their good qualities from others. For what man is there who will expose his most precious treasure in the market with the raw produce of his land?

The reason to conceal rare virtues is to keep them unnoticed by the public. The wise who lack desire for reward or reputation have nothing to gain or expect from the public.

Know that solitude, poverty, disrespect and disregard of men are more pleasing to the peaceful sage than mankind's most valuable gifts and honors.

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The Latter Treasury



The soul is not the body or its senses or powers. It is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is Consciousness which is ever awake and never sleeps or dies.

It is never broken or consumed, not soiled or dried up. It is immortal and omnipresent, ever steady and immovable, infinite and eternal.

The man who has his soul awakened and enlightened is never contaminated by anything, regardless whatever state or wherever he may happen to be.

Whether a man goes down to hell or ascends to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust, the immortal Consciousness which abides in him without decay never dies with his body or suffers any change with the changes of the body. He remains quite as quiet as still air, which is the uncreated deity itself.

oṃ tat sat oṃ



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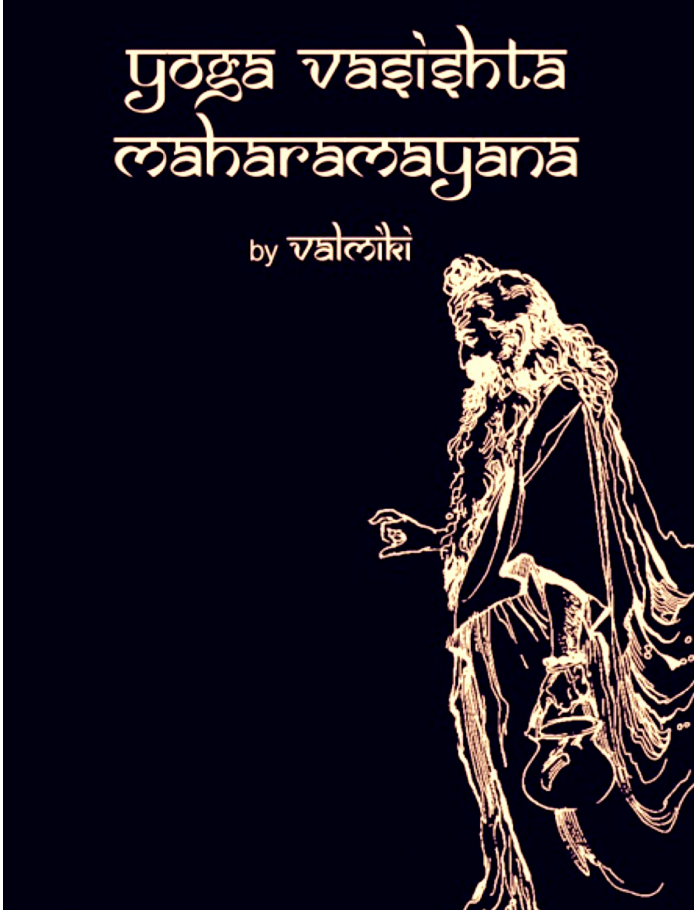
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The Latter Treasury



There was never a better śāstra than this, nor is any like this now in existence or likely to be in fashion in the future. Therefore let the student reflect well upon its teachings to improve his understanding.

Whoever studies it well will find his mind instantly elevated with superior knowledge, unlike the effect of a curse or blessing which comes too late upon its recipient.

Knowledge of this śāstra is calculated to do you more good than you can derive from the tender care of a father or mother or the efficacy of your pious actions.

oṃ tat sat oṃ



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The Latter Treasury



There is no other work for true knowledge of the soul except this. Therefore this must be acceptable to you as well as we accept collecting sesame seeds for their oil.

This book will light your spiritual knowledge, just as a lamp lights up a dark room. Drink it deep

and it will enliven your soul. Keep it by your side and it will please you like a consort.

A man having self-knowledge, but untaught in the śāstras, has many things unintelligible and doubtful which he will find clearly expounded here in the sweetest language.

This is the best among the principal works of the śāstras. It is easily intelligible and delightful. There is nothing new here, only what is well known in spiritual philosophy.



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The Latter Treasury

Until you feel a distaste for everything in this world, you will not find an end to your desires.

O great intellects, there is no other means to elevate your soul other than subjugating your desires to the minimum.

If you think there is anything in this world that is of any good to you, it will only serve, at best, to bind your soul, and then it will disappear like the horns of a rabbit.



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The Latter Treasury



As water is a liquid substance that cannot be conceived without its fluidity, so Brahman is conceived as composed of only his Consciousness or Intellect, without which we can have no conception of him.

So also we have the conception of fire by means of its heat, without which we have no concept of it. Such also is our idea of God; that he is Consciousness and beside this we can form no idea of him.

We know wind only by its movement and by no other means whatsoever. So God is thought as Consciousness or Intelligence itself, beside which we can have no idea of him.

There is nothing that can be conceived without its property, just as we can never conceive vacuum to be without its emptiness, or have any conception of earth without its solidity.

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The Latter Treasury



All can equally perceive the bodies of both yogis and worldly people, but not the minds which are hidden in them. A liberated soul cannot be seen by others, but the imprisoned spirit is known to all by its addiction to the discharge of its bounded duties.

A person can well recognize self-liberation in oneself, just as his perception of the sweetness of honey and the taste of other things are well known to him. One is well

acquainted with his liberation and bondage from his consciousness of pleasure and pain from the one or the other.

Thus one's inner perception of his liberation is why he is called liberated. It is also the inner coolness of his soul and the detachment of his mind that constitute his liberation even in his lifetime.

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A dream is said to be dream in the waking state, and not while one continues in his dream state when it appears as waking. So our waking is only a dream, and the two states are waking dream and sleeping dream.

Even our death is a dream that continues with our consciousness even after our death. The consciousness that resides in the body does not die even in a hundred deaths

of the body. For who has ever heard of the death of anyone's soul?

This consciousness is a void and empty substance, dwelling in and expanding with the body. It is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.

oṃ tat sat oṃ



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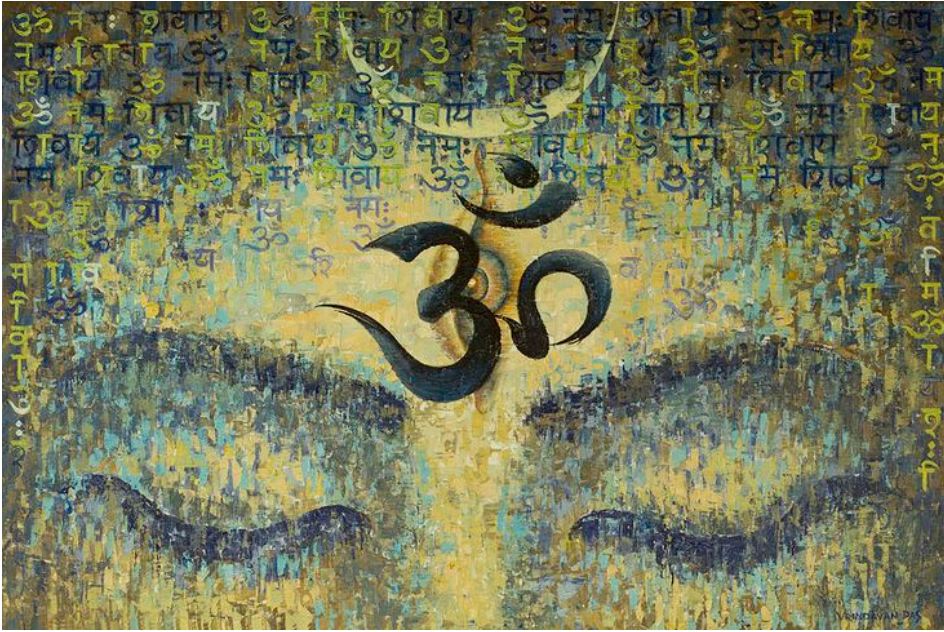
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Book 6 Part 2 Chapter 137

The Latter Treasury



Know the outward acts of faith proceed from ignorance of the universe. But as the wise man advances in his knowledge, he frees himself from the bondage of all religions and ceremonial acts and observances.

External acts of faith are entirely devoid of any substantial merit, so it is not difficult to get rid of them at once. Only our spiritual bond is our chief concern, beside which there is no bond whatsoever.

As long as there is fear of the dreadful illusion of this world, you do not attain wisdom. As long as you exhibit your wisdom, you do not fall into the whirlpool of worldly affairs. Therefore, you men of pure hearts and soul, always try to acquire wisdom and learning. There is no other way you can fly from the fears of the world, except by means of your right understanding.

oṃ tat sat oṃ



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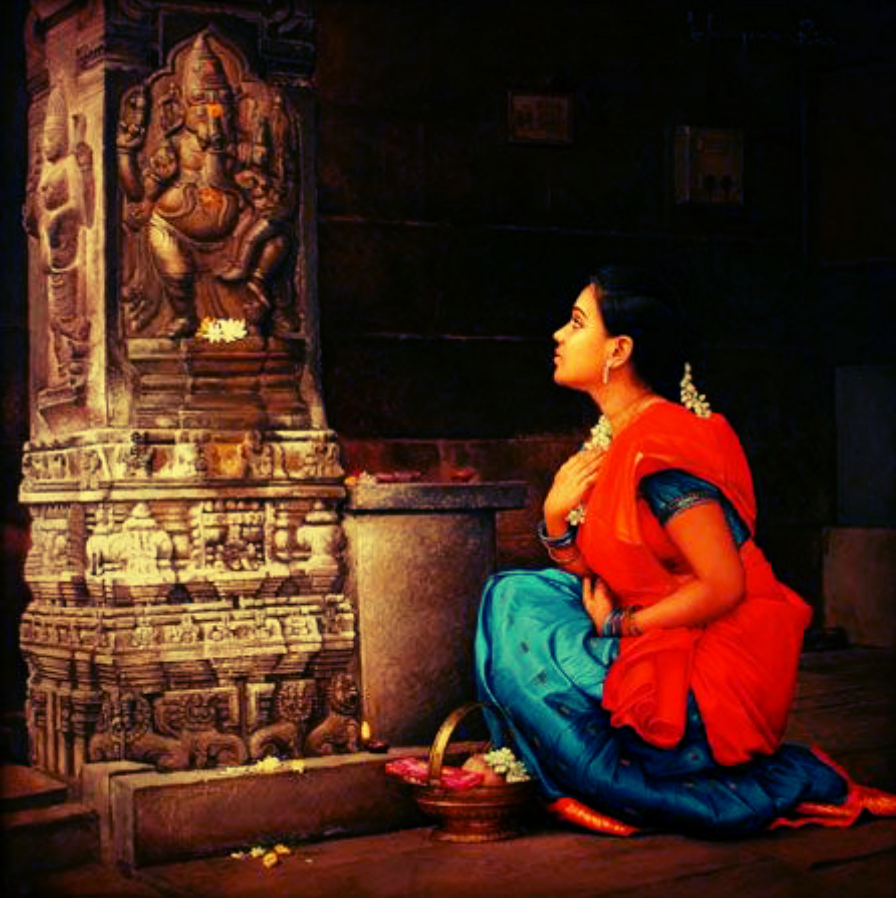
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The Latter Treasury



An intellectual soul assumes many forms to itself in its dreams, then absorbs them all again into one, single form of unity in sound sleep. In the same way, the Divine Soul appears in one or more forms to our intellects.

Thus God, though one and same, appears to our consciousness in various forms according to the various apprehensions of men, whether empty or with form, as our

dreams and works of our imagination.

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The Latter Treasury



He who has not lost his pure understanding and his memory of himself is never misled by the demons of dualism and doubt to think of a duality.

He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his

study of good scriptures and attendance on divine sages, does not forget his enlightenment anymore.

He who is imperfect in his divine knowledge and whose mind is bound by worldly desires is liable to lose his good understanding, as if by the influence of an unfavorable planet or inauspicious star.

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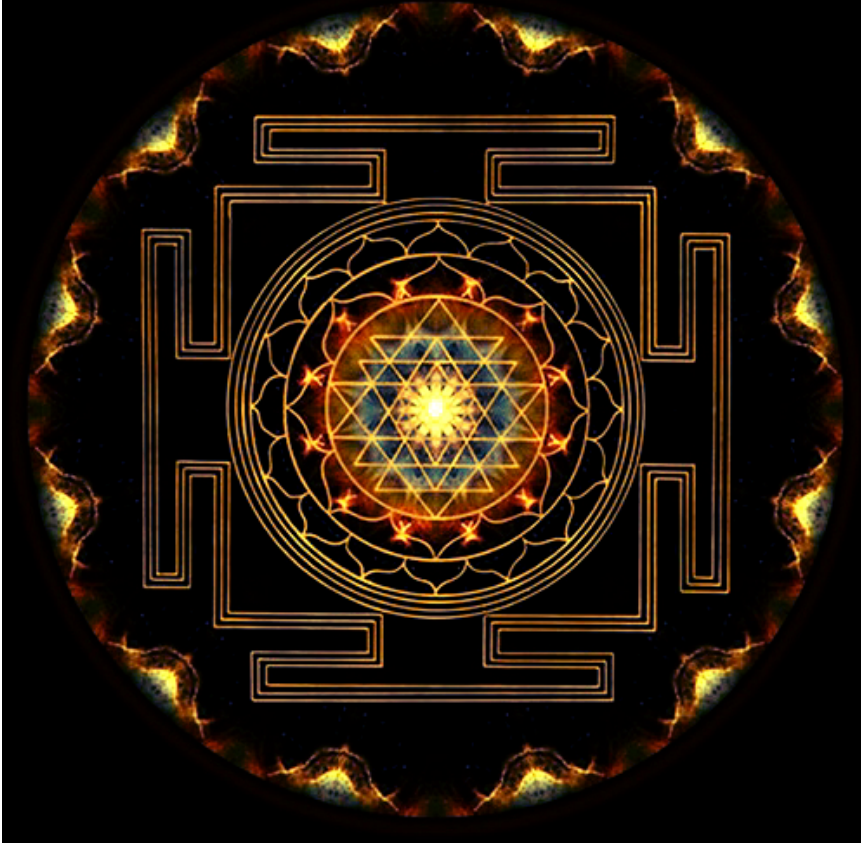
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The Latter Treasury



Habitual reliance upon wisdom and constant attendance to the teachings of the scriptures and spiritual guides, tend to the removal of the mind's uncertainty between unity and duality and set the mind to its ultimate bliss of nirvana quietism.

Indifference to one's worth and state, passivity to all worldly affections, refraining from the evils of bad associations, and abstaining from all

earthly desires and cravings of the heart, joined with one's deliverance from the chains of dualities and freedom from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss of nirvana.

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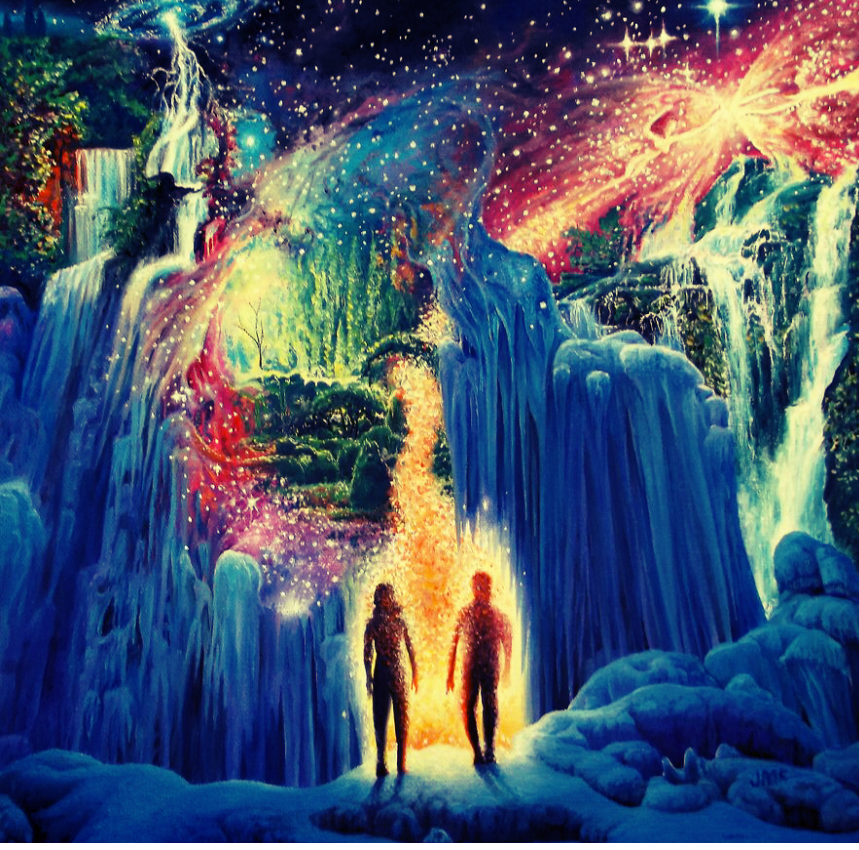
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Whatever one thinks upon, he feels the same in himself as long as he possesses his mortal body. After he loses his material body, he feels it in his mind, which is only a part of the body.

When a living person quits one body for another, he carries the same mind he previously had into the new body. He sees the same things in its thoughts which he was accustomed to look upon before.

A good conscience has all pleasing prospects before it. A corrupted soul meets with ghastly aspects on all sides. The lofty mind sees only ethereal shapes in its emptiness.

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The Latter Treasury



There is no difference between the two states of dreaming and waking. Both are of the same nature. The difference lies in how we understand them.

The waking man never understands his waking state to be a dream, but the dead man who rises again to life in the next world thinks that his past life was a dream.

People generally consider dreams to be of short duration and waking life to be of long duration, and that is a difference between dreaming and being awake. But while experiencing either, they both seem real and are similar to the other.

Sleeping and waking dreams, both having the same quality of presenting false objects to view, necessarily are of the same nature. There is no difference whatever in their outward features.

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The living soul wakes from its sleeping dream then falls back to its waking dream. Thus it continues dreaming forever, whether waking or sleeping, which are both alike.

The soul only finds rest while it remains in the fourth state (turiya)

of sound sleep. Otherwise, it passes from dream to dream, whether sleeping or awake. Dreams continually haunt the soul unless it is drowned in its sound sleep of trance (suṣupti), the only resort of the wise.

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The Latter Treasury



He who is not delighted with his delights or dejected in his distress and looks only within himself for his peace and solace is truly called a liberated man in his lifetime.

The mind of a self-liberated man is not moved from its steadiness in the solid rock of intellectuality towards the

worldly enjoyments that are spread before him.

The liberated soul rests in its intellectuality and has its mind ever fixed in it. He delights in intellectual culture and he has his calm rest therein.

The true liberated soul rests in the Supreme Soul. His mind does not slide from divine contemplation, nor does he take any delight in the visible objects that are all around.

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The Latter Treasury



He who takes no delight in any earthly thing is said to rest in God.

Though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his God.

He is known to be tranquil whose activities are all without any expectation. He lives contentedly with whatever offers itself to his fate.

In this world of sorrow and misery, he alone is happy and successful who, in his long, restless, helpless and tiresome journey in it, has found his rest in the Supreme Spirit through his own intellectual improvements.

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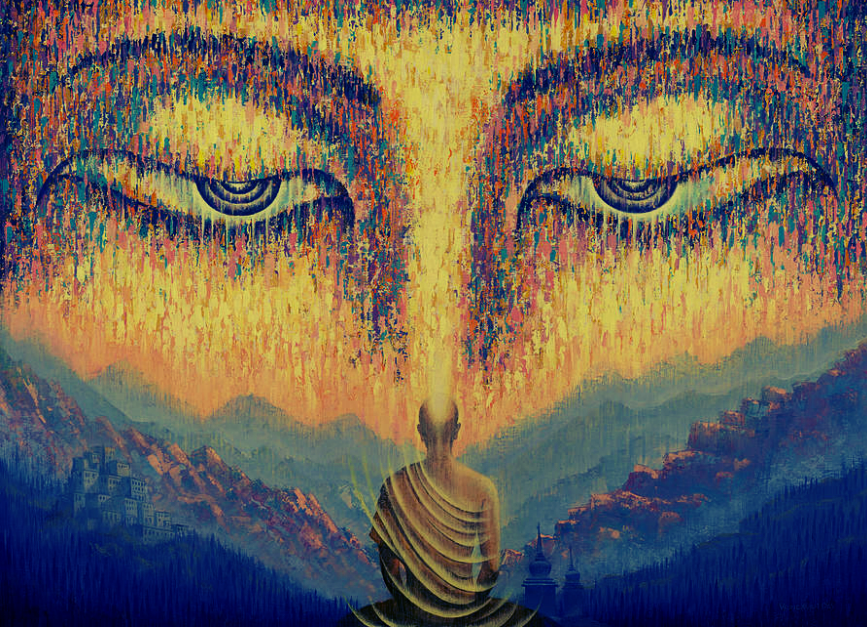
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The Latter Treasury



The rising and setting of the passions and affections in the mind are mere modes of the mind. So the being and not being of anything, the presence and absence of the world are mere modes of the Divine Mind.

The chasm between one thought and another is truly characteristic of the emptiness of the Divine Mind. The visible world is only a wave in the ocean of eternity, or a mirage in a sandy desert.

The Divine Spirit never changes from its state of calm rest and vacant mindedness.

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As Consciousness passes from its rest of sleep to the sights in its dream, so it passes from the state of the void of universal desolation to the commotion state of creation.

As sleep and dream reoccur to every soul, so the extinction and renovation of the world occurs to all alike. So also waking is like the enlightened state of the soul (*turiya*). Hence the world is no other than a phenomenon in intellectual emptiness.

Thus the whole universe is no more than a state of waking,

sleeping, dreaming, and *turiya* scenes. Such is the understanding of the learned on this subject.

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The only way to obtain liberation in this world is to regard the apparent world in its empty form, situated in the emptiness of Consciousness, identical with the true form or spirit of God, and undetached in its essence from the divine essence.

The only means for our release from the bondage of this world is to see visible bodies, such as those of the sun, moon, and mountains, and the invisible bodies, such as space, time, and other

ideal objects, in the empty space of Divine Consciousness.

The only way to our emancipation from temporal bondage is to see the same spirit situated or dwelling in the recess of Consciousness, identical with its own notion of itself and bearing resemblance to the nature of the dream which proceeds from its essence.

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Millions and millions of creations are appearing and disappearing in the vacuum of Consciousness, like recurring waves and revolving whirlpools in the sea.

The waters of the ocean show various shining forms in its rising waves. In the same way Consciousness raises many creations bearing different names in its own intellectuality.

To the truly learned, the world appears as it is, as Brahman. To the ignorant mass of men, it appears as many and changing because they lack precise knowledge of it.

The wave who knows its nature to be only calm and cool water thinks no more of being a fluctuating wave. So the man knowing himself as Brahman thinks no more of his mortal state.

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The Latter Treasury



I think no liberation is obtainable from stone-like, apathetic trance any more than one gains liberation from deep sleep.

Only through consummate knowledge can reasoning men dispel their ignorance. He who has secured his liberation in his lifetime has no chance of his being born again.

Inflexible abstraction is said to have no bounds. It consists in sitting steadfast in profound meditation, without distraction or diversion. Such a posture is said to be all illuminating, the eternal sunshine of a yogi.

It is called the endless absorption of the soul, and this is the fourth or last state of contemplation. It is also called nirvana, or losing one's self in one's reveries. This is what they call liberation from all bonds and cares of the world.

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The Latter Treasury



The entire nothingness of the visible world is the state of nirvana. The settled knowledge of this in anyone constitutes his supreme bliss.

This state is attainable by one's

pure understanding and his habit of constant meditation, joined with a knowledge of the scriptures and scrutiny into the right sense of significant words and their meanings.

Constant study of this work is the best guide to liberation. It is attainable by no means other than enlightenment of the understanding.

Liberation is never attainable by pilgrimage or charity, sacred ablutions or learning, meditation or yoga contemplation, religious austerities, or sacrifice of any kind.

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Nirvāṇa Prakaraṇa Uttarārdha

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The Latter Treasury



The minds of men are inclined towards the particular objects of their fancy. Hence those who believe and delight in God take him to be the origin of all things that appear to them.

Whatever is in the minds of men, and whatever is the object of constant devotion in their hearts, they

know them as the only objects of their lives and the very essence of their souls.

He who delights in Brahman immediately becomes of the same mind. So anyone who is gratified in anything is united with that in his mind.

The man who has obtained his rest in God has found the highest bliss in his mind, though he shows himself as otherwise in his outward conduct and social dealings.

om tat sat om



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Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the Divine Spirit in its form of emptiness. The Divinity, without changing its nature of calm serenity, assumes to itself whatever form or figure it likes.

The Spirit is itself both the view and its viewer. It is equally the mind and the body and the subjective and objective. It is something and yet nothing at all,

being the great Brahman or Universal Soul that includes and extends throughout the whole.

Phenomena are not to be supposed as a duality or anything else other than the same Brahman. Phenomena are to be known as one and the same with the divine Self, like the visible sky and its emptiness.

The visible is the invisible Brahman and the transcendent One is manifest in this apparent whole. Therefore the manifest is neither inactivity nor in motion, and the formed is altogether formless. Like dreams appearing to the understanding, these visions present themselves to view. The forms are all formless conceptions of the mind, mere intangible ideas of the brain.

om tat sat om



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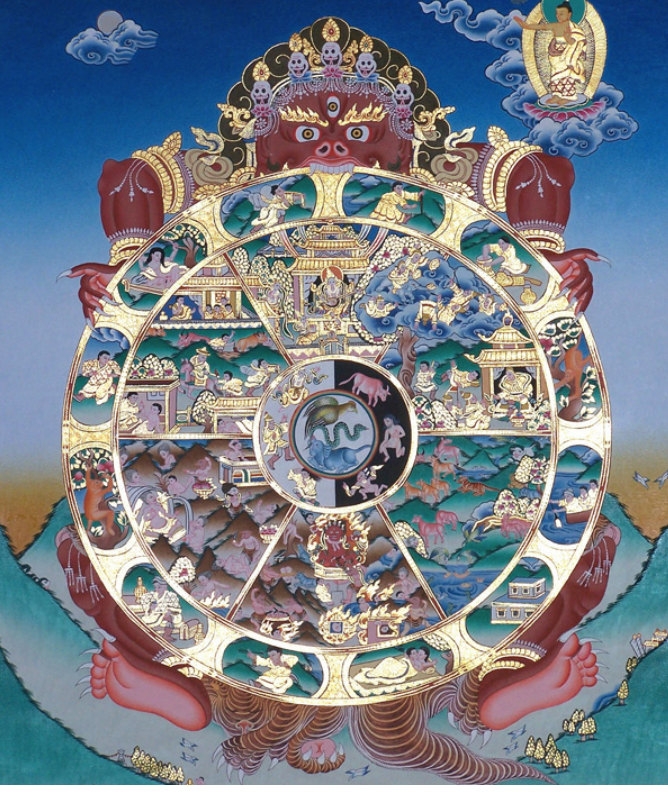
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Consciousness abides the same in gods and demons, as well as in all men and women. It dwells also in asuras, pisachas, rakshasa, naagas and in all beasts and birds, reptiles and insects, including plants and all inert things.

Its dimension is both boundless and as minute as an atom. It stretches to the highest heaven and includes thousands of worlds within itself.

Consciousness is the living soul of the body, which is otherwise said to be lifeless and unconscious. It resides in all

bodies, like air in empty pots, and becomes vivid in some and imperceptible in others, however it likes.

Knowledge of the soul removes the error of its materiality. Ignorance of its spiritual nature tends to foster the sense of its materiality, like one's false conception of water in a mirage.

om tat sat om



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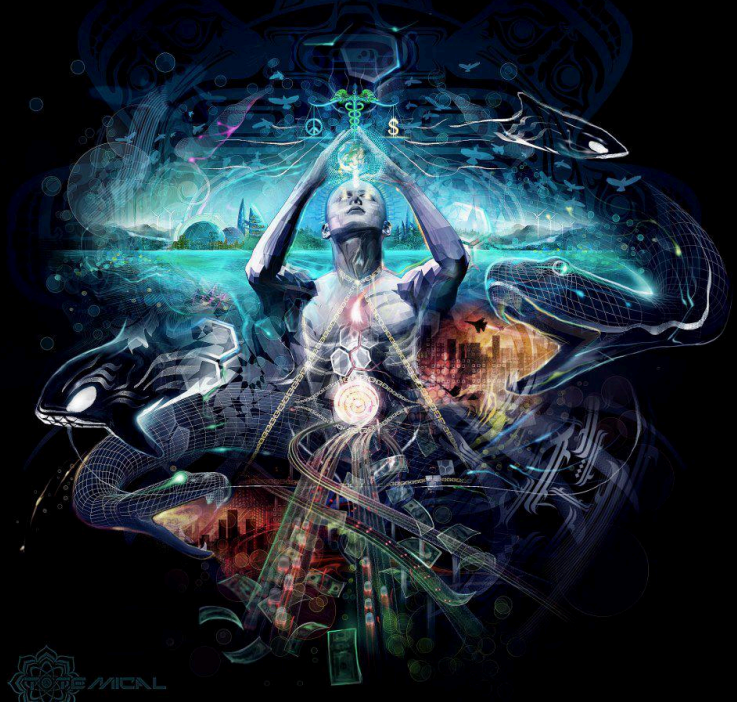
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As the same water of the one universal ocean appears different in different places in its multiple forms of waves and billows, so does Divine Consciousness exhibit the various forms of the visible in itself.

As the fluid body of waters rolls on constantly in different shapes within the basin of the great deep, so do these multitudes of visible things, inherent in

and identical with Divine Consciousness, glide on forever in its fathomless bosom.

We see the world in the empty space of our consciousness, just as we see the appearances of things in our airy dreams.

There is no difference between the phenomenal and ideal worlds, just as is there none between those in our dream and imagination. They are, in fact, the one and same thing, just as the identity of waters contained in tanks, rivers and seas, and between the curses and blessings of gods.

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We are inclined to conceive things in our consciousness according to how we think about them. We don't see things in a way in which we are not accustomed. Hence we conceive all that we see in our dreams as true because of they are similar to what we are used to in our waking state.

By uniting one's intellectuality with the universal and Divine Consciousness, and by the union of the subjective and objective and their perception in one's self by means of triputi yoga (observer, observation, and observed), we can see the world in its true light.

One universal and empty consciousness, being all pervading and omnipresent, by itself is the all seeing subject and all seen objects. Hence whatever is seen or known to be anywhere is the very truth of the intellect and nothing else.

om tat sat om



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As drops in a waterfall assume many forms and run their several ways, so the endless works of nature take their various forms and courses at different places and times.

All beings devoid of senses and understanding issue like waters of

a waterfall from the pouring forth of the Divine Mind. They remain forever in their uniform courses with the consciousness of their existence in Brahman.

But that which comes forth from the Divine Mind with senses and intellects in their bodies deviate in different ways, like liquid water, in pursuit of their many worldly enjoyments.

They do not know that the world is identical with the uncreated spirit of God, so because of their lack of good sense, they are insensibly led to regard this world as theirs.

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Transcendental knowledge of God cannot be derived from the doctrines of the scriptures, or from the teachings of our preceptors. We can never know the unknowable one through gifts and charities, or by divine service and religious observances.

These and other acts and rites are falsely said to be the causes of divine knowledge, which can never be attained by them.

The study of the scriptures serves, of course, to purify the mind from errors and prejudices. But the lack of desire or aversion to worldly enjoyments makes the mind look within itself where it clearly sees the image of God shining.

Scripture establishes right understanding instead of ignorance, and this right reasoning serves to drive away all gross errors from the mind. Scriptures or learning principally and initially serves to cleanse the mirror of the mind from its impurity of errors, then it purifies the person of its possessor by the force of its doctrines.

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Learning acquired to obtain the triple good of this world, namely virtue, wealth and the objects of our desire, is no learning at all without the knowledge of the scriptures leading to our liberation.

Much learning, both in theory and

practice, is worth nothing without the salvation of our souls.

The best learning gives us the knowledge of truth. True knowledge causes our mental evenness in all states of our being. That is called perfect equanimity and it produces our trance in waking.

om tat sat om



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Wise and even sighted men are of indifferent minds. They do not try to flee from evil or rejoice receiving any good. They are content with whatever comes to pass upon them, whether good or bad, because they care for nothing.

Humble minded men are unmindful of any good or desirable thing which they may happen to lose because they rest in the happy state of their equanimity of which no calamity or chance can deprive them.

Men enjoying the bliss of equanimity laugh to scorn at the tribulations of the

world. They live uninjured under all the varying circumstances of life. Even the gods venerate them because of the unchanging sameness of their minds.



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The Latter Treasury



Hear me tell you
the good of a man
dying in some holy
place with a wish
for future reward
in his next life.

God has ordained
certain virtues and
merits to certain
places, even in the
beginning of his
imaginary city of
this world.

Whatever merit is assigned to any place awaits on the soul of a person after its release from bondage when he has performed the acts of piety commanded by the scriptures.

Hence any great sin committed by anybody anywhere is either partly or wholly erased by the good act of the person, according to comparative merit of the holy place or the degree of remission in the mind of the penitent sinner.

om tat sat om



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The impressions of acts of piety and charity are imprinted in the intellect and reflected in the passive soul in the next world when the conscious soul continues to keep the gratification of those acts.

Thus the rewards of charity and miserliness are equally felt in the gratification and dissatisfaction of the soul in this world in which everything is according to our feelings of it.

om tat sat om



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The celestial siddhas, sadhyas, the gods Yama and Brahma, and the vidyadhara demigods, together with all other beings of great souls and wonderful might, are all visible to you both day and night, and above, below, behind and ever before you, if you will only look at them with the eyes of your mind.

But if you shut your mental eye against spirituality, you can never see spirit

presented before your view.

Through silent and steadfast meditation, then in the calm quiet of your mind and soul, you can see the reflection of any of these spirits and, without fail, you can visit them in the innermost recess of your soul.

This is how men see the gods and spiritual masters, arrayed with all their majesty and glory as they are imagined to be in their intense meditations.

om tat sat om



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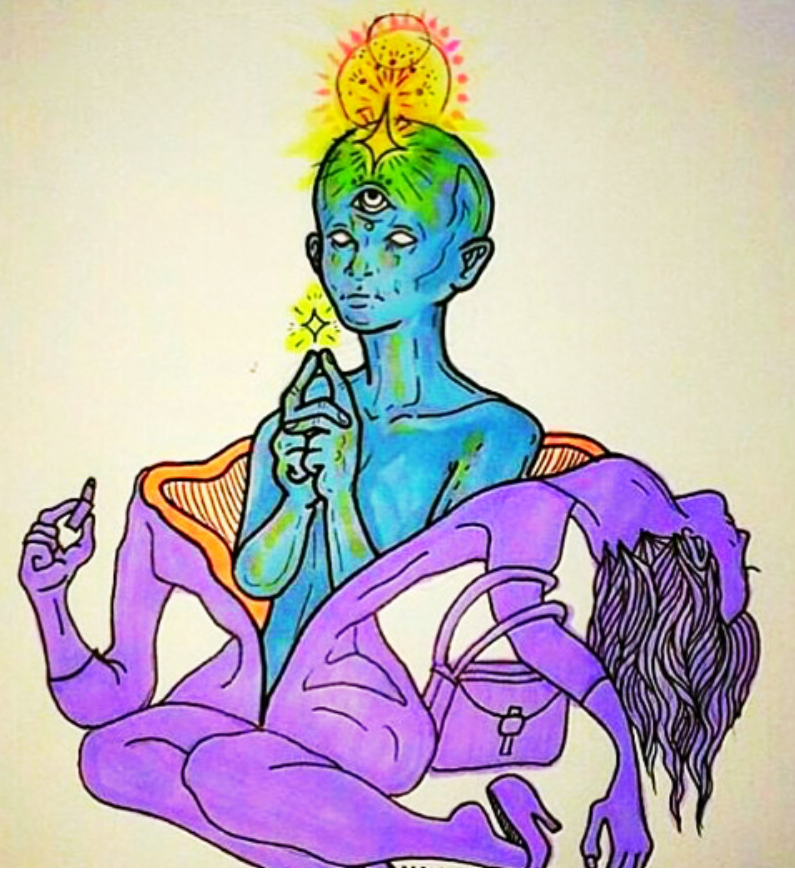
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The Latter Treasury



The world is an insubstantial and imperceptible thing, ever a silent and serene void, the emptiness of the intellect. However, it appears to be a solid and compact mass, according to the notion we have of it in our consciousness.

The nature of consciousness is to reflect in itself. All that we see about us is the shadow of that reflection.

It is an absolute void entirely devoid of the

elements of cause and effect. That which appears to be produced is only a void in the midst of primeval emptiness. There can be no attribution of unity or duality to infinite emptiness.

Yet the world appears to your mind as something that exists and it is visible to your eyes. This happens in the same manner as you have consciousness and sight of dreams in the undisturbed calm of your empty sleep.

om tat sat om



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Know that the traces of all things are utterly destroyed at the last deluge, just like your dreams disappear in your sound sleep.

Hills and rocks on all ten sides of the earth are all destroyed without distinction.

Nothing is left of

the actions of men and the routine of their business. All beings are destroyed at the end, and the great void that is the receptacle of all bodies becomes a perfect void.

The gods Brahma, Vishnu, Indra, Rudra and others who are the prime causes of the causal agencies of this world all become extinct at the end of the world. No trace of them remains.

All that remains is the great emptiness of Divine Consciousness which is ever existent without decay. This is known from the Divine Spirit who remains witness to both annihilations and regenerations of past and future worlds.

om tat sat om



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All that is visible, all laws and prohibitions, and all desires and designs of men are confined within men as ideas.

Hence those who are true to their faith and firm in the observance of their duties and performance of their acts, by seeing all of creation within themselves, truly are of the nature of the Divine Soul.

Remain released from your attachment to all things of this temporal world. Rely solely upon the one supreme and Universal Soul whose pure nature is perceptible throughout all

nature. Be as clear as the transparent sky with the peace of your mind and delight of your soul.

om tat sat om



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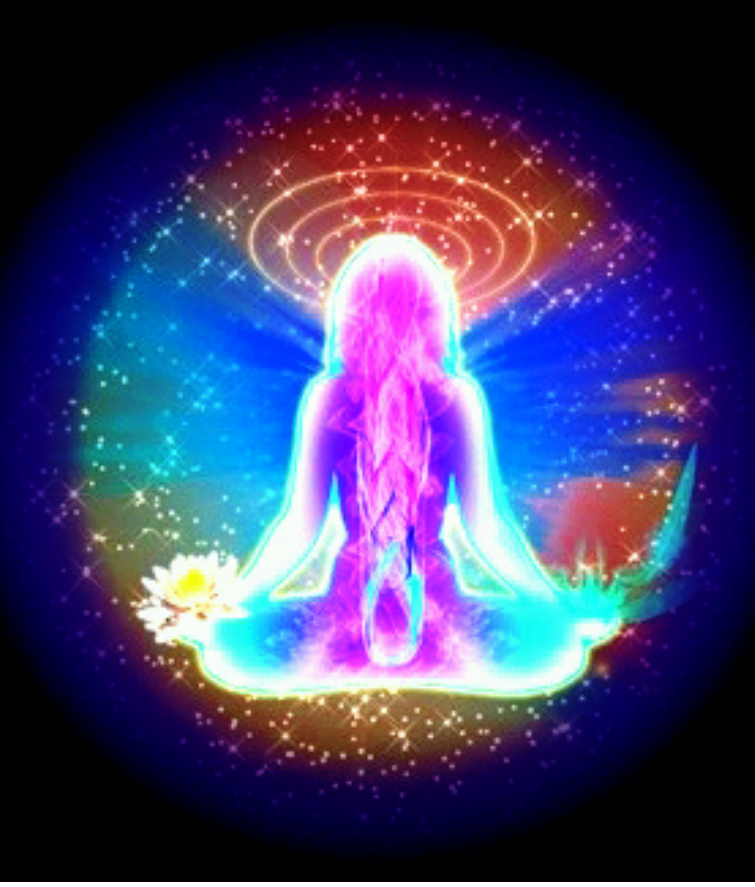
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The ties of greed and affection that have tightly bound the hearts of the ignorant all tend to prevent them, like playful children, from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

Only those who can discern the minds of high minded men can come to the knowledge of truth. Only such men no longer return to this world of sorrow. This is the substance of all that I can speak to you.

Having first received your instruction from the teacher, you must weigh well and digest its meaning in yourself. Then communicate its sense to the most sensible and intelligent student. Sages and saints say that this constitutes the three liberal arts of science. Know this and you need no more to become wise when your boyhood is over.

oṃ tat sat oṃ



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The Latter Treasury



Whoever read this book with some understanding of its meaning, and whoever copies it without expectation of getting a fee, and whoever recites or causes it to be recited either with or without any desire of reward, shall have his ample reward in the land of the Aryas.

These men receive the same reward as performing a rajasuya sacrifice. They are entitled to heavenly seats in their pure essence as often as they ascend after their death on earth, and until they attain final liberation.

The god Brahma of unknowable form first composed this work in his excellent diction. Considering it to be the only means to liberate mankind, Brahma had revealed it to the assembly of saints. Therefore let nobody take the truth of this saying to be an untruth.

om tat sat om



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